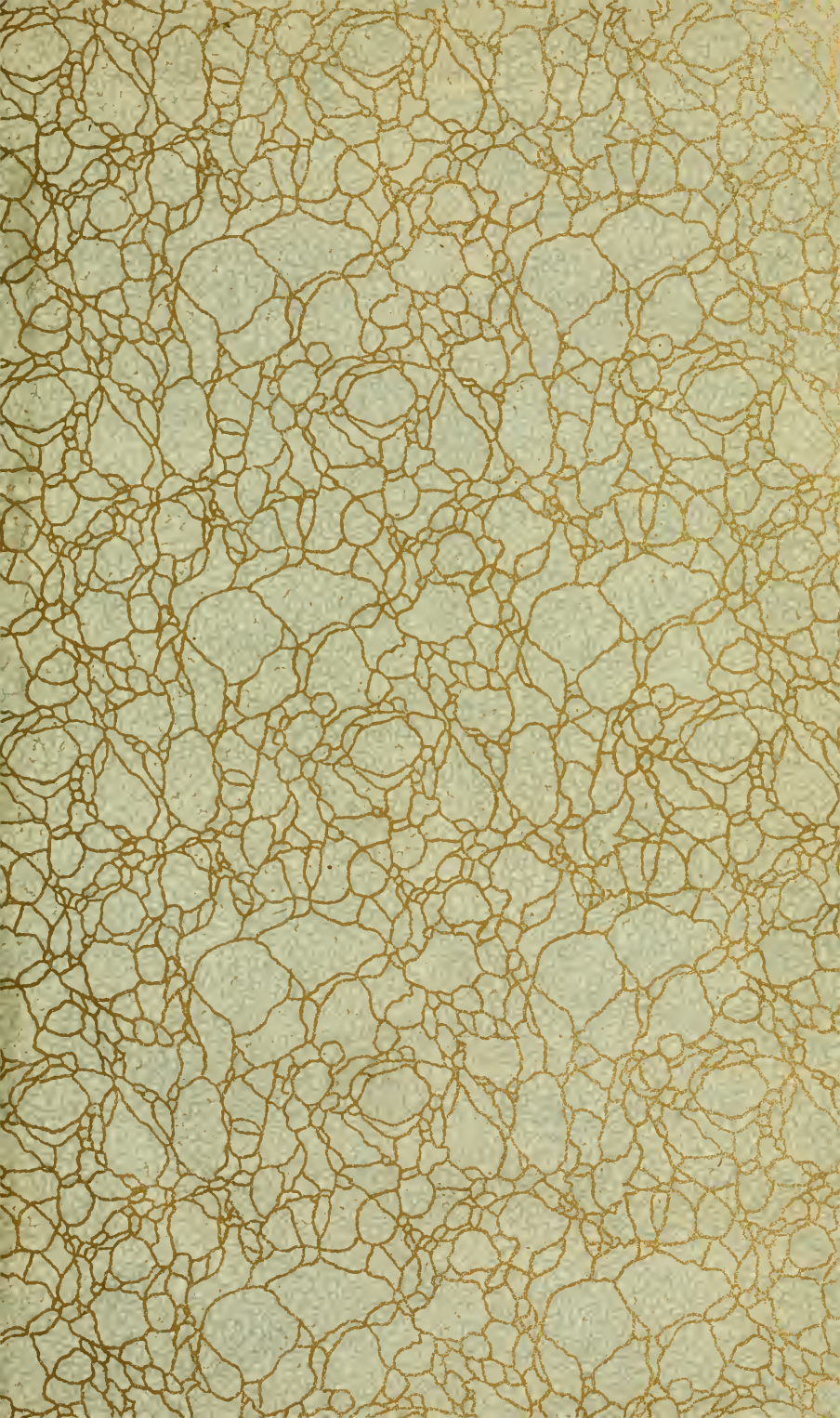


The  
Westminster Presbyterian Church  
of  
Minneapolis, Minnesota  
1857 -- 1907

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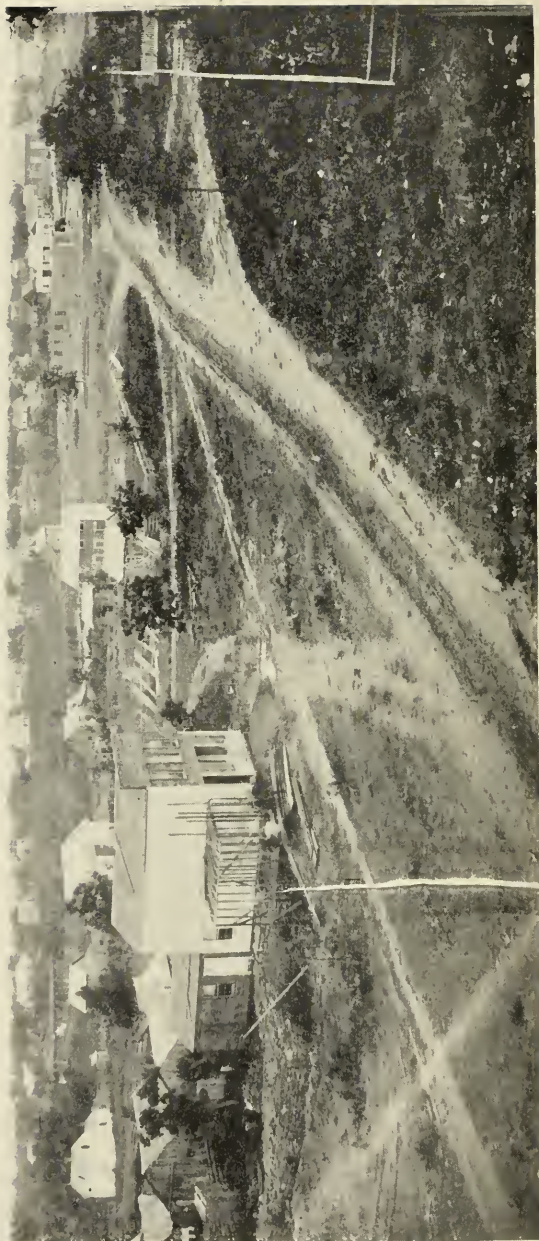
Andrew Stevenson  
with the sincere regards of  
the author

Charles T. Dunpome  
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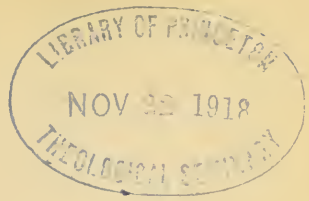








MINNEAPOLIS IN 1857.  
Looking North along Washington Avenue from the Corner of Second Avenue South



THE HISTORY  
OF  
**Westminster Presbyterian**  
**Church**

OF  
Minneapolis, Minnesota  
And of the Celebration of its Fiftieth Anniversary

1857--August--1907

Prepared by  
THE CLERK OF SESSION  
and Published by  
THE COMMITTEE OF ARRANGEMENTS

✓ Charles T. Thompson.

Review Publishing Company  
Minneapolis



*THIS book is dedicated to the memory of the Godly pioneers, who, in humble faith, established it upon a foundation of Orthodox and Evangelical Christianity; and to the pastors now living, and the memory of the one who has entered into rest, who have, by their faithful pastoral oversight and pulpit ministrations, done so much to enable the successors of those pioneers, under the blessing and guidance of God, to build upon that foundation the beautiful superstructure which we love.*



## PREFACE.

At the annual congregational meeting, held in April, 1905, a resolution was adopted to suitably celebrate the fiftieth anniversary of the establishment of this Church. By the same resolution, the arrangements for this celebration were entrusted to a committee to be appointed by the Chairman of the meeting, J. B. Gilfillan, of which committee he should be chairman. Pursuant to this resolution, the following additional members of the committee were appointed, viz: the pastor, John E. Bushnell, D. D.; E. L. Carpenter, J. R. Gordon, T. B. Janney, George H. Miller, C. H. Pettit, J. S. Porteous and Charles T. Thompson.

At a meeting of the committee, held in the spring of 1907, it was decided that a complete history of the Church, during the fifty years of its existence, should be prepared. The committee delegated to the Clerk of Session this important duty, because it believed, that, because of his official connection with the Church, which had lasted for twenty-seven years, and because of his familiarity with its records and activities, he could, more readily than any one else, secure the necessary data and prepare therefrom such a history. He accepted the work, so laid upon him, reluctantly and with a full sense of his responsibility. The work of preparation has been great; but the task while an exceedingly delicate one, has been a labor of love.

Mistakes may, and probably will be found in his work; but the historian can truly say that he has endeavored to make the story complete and accurate, and to do full justice to all, who have contributed to make our Church what it is.

As it has not been possible for the other members of the committee to review and revise the work before sending it to press, the historian assumes the full responsibility therefor, except for such portions as are accredited to others, who have prepared them at his request.

He desires at this time to acknowledge his indebtedness to the many, especially among the women of the Church and congregation, who have rendered him valuable assistance in his work.









ANDREW W. OLIVER,  
First Deacon of the Church



# Westminster Presbyterian Church of Minneapolis.

## CHAPTER I.

### Its Origin and Early History.

Westminster Presbyterian Church of Minneapolis, has just completed the fiftieth year of its existence. Its remarkable growth and its present commanding position and influence, all the more commanding when contrasted with its feeble and unpromising beginning, inspire its members to break forth into hymns of praise in this Jubilee year and to join in the exclamation, "Behold! what God hath wrought!"

The history of this Church and of its growth and development, run parallel with the history and development in the Northwest of the denomination, to which it belongs; and Westminster Church has, under the blessing and guidance of God, had a large part in the development of the denomination in this section of our country.

In speaking of the Presbyterian Church, the Synod and the Presbytery, in connection with the earlier history of Westminster Church, it must be borne in mind

that we mean the Old School branch of the church and its judicatories; for the First Presbyterian Church of Minneapolis, which was connected with the New School branch of the denomination, has the honor of being the first organized Presbyterian Church within the bounds of what is now the City of Minneapolis.

We are indebted for this account of the early history of our Church, in a large degree, to a historical sermon by its former pastor, the beloved Robert F. Sample, D. D., so recently deceased, which was preached to the congregation of the Church in March, 1869, and was afterwards published, at the request of the officers and members of the Church; and to an account of the early history of the Church prepared by Elder Louis H. Williams in 1871.

In 1853, the first representative of the Old School branch of the Presbyterian Church, the Rev. J. G. Riheldaffer, commenced his labors in the City of St. Paul. Soon after, he was joined by men of like spirit, such as H. Maltby, Charles Thayer, J. C. Caldwell and A. H. Kerr, who came to plant the standard of the cross on the borders of what was then a great wilderness. Of these pioneers, the only one who survives to the present time is Rev. Charles Thayer, D. D., who after an unusually long and useful professional life, has been honorably retired, and is spending his declining years with his faithful wife in this city.

Father Thayer, as he is always called by those, who have the honor and privilege of knowing him personally, is one of God's saints. His life has been one of constant self-sacrifice and devotion to God's service; his influence is now, and always will be felt, throughout the Synod of Minnesota and adjoining Synods. This Church was honored by having him to preside at the Communion service, held in connection with the dedication of our present church building. To such Godly and self-denying pioneers, as were he and his co-laborers in the early history of this Synod, is due in a large measure the present honorable position of our denomination in this and adjoining synods.

In this connection, it is interesting to note that the name of Rev. J. G. Riheldaffer, another of those pioneer missionaries, is borne worthily in our midst by his son, John H. Riheldaffer, who was for a time in Westminster Church, but is now a Ruling Elder in Grace Presbyterian Church.

In the Fall of 1855, the Synod of Iowa erected the Presbytery of St. Paul, consisting of Rev. J. G. Riheldaffer, Rev. Charles Thayer and Rev. J. Sterratt, pastors of the churches at St. Paul, Hudson and Prescott respectively. The total number of communicants in these three pastoral charges, only one of which was however within the bounds of the present Synod of Minnesota, was fifty-nine, viz., in St. Paul, thirty-two; in Hudson, eleven; in Prescott, fifteen.

The General Assembly, which met at Rochester, N. Y., in 1860, erected the Synod of St. Paul, embracing the Presbyteries of St. Paul, Chippewa and Lake Superior. The new Synod, thus created, embraced not only the entire State of Minnesota, but also the western part of the State of Wisconsin and all of what is now the States of North and South Dakota, lying east of the Missouri River. Robert F. Sample, afterwards pastor of this Church, was a commissioner to this General Assembly, having been sent to it by a Pennsylvania Presbytery, of which he was then a member. He records that grave objections were urged by members of the General Assembly to the name suggested for the new Synod, because it was not in accordance with general usage to name a Synod for a city.

Rev. Dr. Boardman, a commissioner from the Presbytery of Philadelphia, advised that the name "Minnesota" be given to the new synod, instead of the name of St. Paul; but that was deemed to be inadvisable, inasmuch as the New School General Assembly had already a synod by the name of Minnesota. It was always the feeling of Dr. Sample that the suggestion made by Dr. Boardman was prophetic of the union of the Old and New School Presbyterian Churches, which was afterwards consummated at Pittsburg, in 1870.

The Synod of St. Paul, thus created, consisted of nineteen ministers and twenty-four churches; nine only of these churches were in Minnesota, and they had a total membership of only one hundred eighty-seven.

The Westminster Church of Minneapolis was organized August 23, A. D. 1857, by a committee of the Presbytery of St. Paul, consisting of Rev. J. G. Rihel-daffer and Rev. H. Maltby. The organization was effected at a service held in the Free Will Baptist Church, which was then located at the corner of Washington Avenue and First Avenue North (called Utah Street). The following persons were enrolled as members, to-wit, Andrew W. Oliver and his wife, Sarah E. Oliver, who came on certificates from the First Presbyterian Church of Minneapolis; Louis H. Williams and his wife Tabitha P. Williams and their daughters, Ellen Mary Williams and Mrs. Deborah M. Pettit, who were received on certificates from the Presbyterian Church of Big Spring, in Newville, Pa.; Joseph C. Williams, and his wife, Sarah J. Williams, who were received on certificate from the Presbyterian Church of Shippensburg, Pa.; eight persons in all composed this Church, as originally organized. Of these charter members, only one survives to the present time, Mrs. Deborah M. Pettit. Mrs. Tabitha P. Williams, who had been called East by her parent's illness, died in Newville, Pa., July 6, 1866, and was buried in the old churchyard there, among her ancestors. It is recorded of her that she was one of the most active and helpful members of the little Church, always prompt to recognize the stranger; entertaining and manifesting a deep concern for her unconverted friends, and inter-

ested in all that pertained to the work of God. In September, 1867, Ellen Mary Williams, also entered into rest.

At the organization of the Church, Mr. Andrew W. Oliver, who had been a ruling elder in the First Presbyterian Church of Minneapolis, was duly elected and installed a ruling elder in Westminster Church.

Upon the same day on which this Church was organized, the Presbytery also organized a church in the Village of St. Anthony. That Church is now known as the Andrew Presbyterian Church of Minneapolis.

The Church was incorporated under the Revised Statutes of Minnesota on the 6th day of April, 1858, by adoption of a certificate as provided by law, and the election of H. D. Beman, W. K. McFarlane, Eugene M. Wilson, A. Bradford, C. H. Pettit and J. C. Williams, as a Board of Trustees under the name and style of "The Trustees of the Westminster Presbyterian Church of Minneapolis."

In this connection, it is interesting to note, that C. H. Pettit, has, from the date of the first election in 1858 down to the present time, acted continuously as a trustee of this Church; during the greater part of the time having had the honor to be (as he now is) the Chairman of the Board. Always deeply interested in the work of the Church and its welfare, a careful guardian of its financial interests and deeply solicitous for

its highest honor. Mr. Pettit has always adorned this office which he has held so long and has been, in the judgment of those who have known him in that capacity, the ideal trustee. A large part of the success of the Church, on its temporal side, has been due to the interest and efficiency of the honored Chairman of the Board. On this anniversary year, the Church delights to bear this tribute to him.

The certificate of incorporation of the Church adopted April 6, 1858, was very meagre. It was recorded in Book B. of Bonds on page 431, in the Office of the Register of Deeds of Hennepin County, Minn. No amendment was made to the articles until 1905, when the congregation, at the annual meeting, adopted an amended article, providing that the denomination, to which the church belongs and according to whose doctrine and polity its property is to be held and its affairs administered, is the "Presbyterian Church in the United States of America."

During the three months immediately following its organization, the Church was without any preaching with the exception of a single Sabbath, on which occasion the services were conducted by Rev. J. G. Rihel-daffer. On the 6th of December, 1857, Mr. Benjamin C. Dorrance, a graduate of the Danville Theological Seminary and a licentiate of the Presbytery of Luzerne, commenced to supply this pulpit, the services being held for the first three weeks in the building of

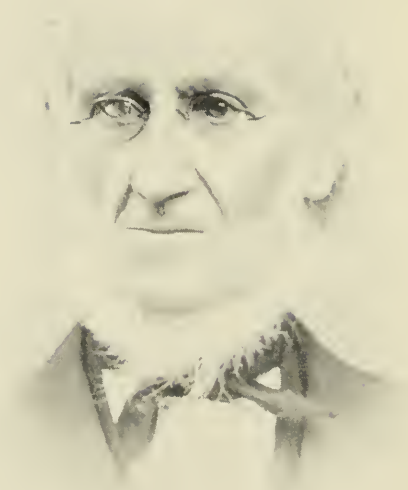


the First Presbyterian Church, then located at the corner of Sixth Avenue South (then called Cataract Street) and Fifth Street. From January 1st, until April 11, 1858, the services were held in the Methodist Episcopal Church building, which was located on Second Avenue South (then called Helen Street) between Fourth and Fifth Streets. On April 11, 1858, the place of meeting was changed to Fletcher's Hall, on Second Avenue South between First and Second Streets. While occupying the Methodist Church, the Trustees paid \$25.00 per month for the use of the building. This was about all the money the congregation could raise; for the records of the Church recite that the most it was able to pay Mr. Dorrance, for all of his services, was one hundred dollars, most of which was given by Elder Oliver.

Mr. Dorrance closed his labors in connection with this Church on April 18, 1858. He came to Minneapolis in feeble health and, after five months of earnest and highly acceptable service, he returned to the East, where he soon after died. It is recorded of him that he was a pleasant and forcible preacher and that, by his public ministrations, as well as by his cheerful disposition and exemplary Christian deportment, he endeared himself to all.

Just before Mr. Dorrance left, on the 14th of March, 1858, the sacrament of the Lord's Supper was administered to the congregation of Westminster Church, by





ELDER LOUIS H. WILLIAMS,  
Charter Member of Church

Rev. Charles Thayer, who was then stationed at Hudson, Wis.

At this time there were received into the communion of the Church, Mr. John A. Hayes and wife; Mrs. Elizabeth Gilmore and Mr. John Hepp from the First Presbyterian Church of Minneapolis; Mr. Samuel McLean and wife from the Presbyterian Church of New York Mills, N. Y.; Mr. W. W. McNair from the Presbyterian Church of Sparta, N. Y., and Mrs. A. C. Taylor from the Presbyterian Church of Carlisle, Ill.

Not long after uniting with the Church, Mrs. Taylor became Mrs. Morgan. As Mrs. Morgan she was known and loved by many who are now members of this Church. It was her strong desire to live to join in the celebration of this anniversary; but this pleasure was denied her, and she entered into rest only a few months ago. By her fidelity and devotion to the interests of the Church, her loyal support of its pastors, and by her wise counsel and gracious Christian deportment, Mrs. Morgan probably contributed as much as any one member to the success of this Church.

At the service on the 14th of March, 1858, which has just been referred to, Mr. Louis H. Williams, who had served as a ruling elder in churches in Mifflintown, Carlisle and Dickinson, in Pennsylvania, was elected and enrolled a ruling elder.

Shortly after the departure of Mr. Dorrance, a proposition was made by the Presbyterian Church in St.

Anthony, now called the Andrew Presbyterian Church, to unite with that church in the support of a minister. After due notice, a congregational meeting was held to take into consideration this proposal. The offer was accepted and an invitation was soon after extended to Rev. Levi Hughes of Logansport, Indiana, to act as stated supply for both congregations for one year. Toward his salary the Church of St. Anthony agreed to pay \$400.00 and Westminster Church \$300.00. A request was made that the Board of Home Missions make a grant of an additional sum of \$300.00.

Mr. Hughes accepted the call and, on the 26th of September, commenced his labors in Minneapolis. He served the church for a little more than one year, during which time twelve persons were received into membership on certificates and five on confession of faith.

It is stated of Mr. Hughes that he was a preacher of far more than ordinary powers, but his voice was harsh, his manner careless, and his appearance unprepossessing. He preached with intense earnestness and often with deep emotion. He never used a manuscript, but his sermons showed careful thought and preparation. His sermons were, however, characterized by strength rather than elegance.

As one of his hearers described it, it reminded him of a rough mountain stream, which gathers force as it advances, giving notice of its approach from afar and

over-leaping every barrier that lies in its way. So great was his intellectual force and theological attainments, that he commanded the respect of his opponents and at the same time secured the admiration of his friends.

His power was that of a preacher and not as a pastor. In the latter capacity he did not excel, his social qualities being very ordinary and his visitations being made very difficult through a defect in his hearing.

When he took charge of the Church, it was agreed, at a meeting of Session, that he should visit all the members of the congregation twice a year. This he did, and he usually catechized the children and prayed with the families, making his visits brief but as profitable as possible.

During this time the church services were held in Woodman's Hall, now part of the National Hotel on Washington Avenue South. The attendance was highly encouraging. The Sabbath services were usually held in the afternoon, and many who were connected with other churches embraced the opportunity of attending upon the ministry of this popular preacher.

Mr. Hughes insisted with great earnestness and frequency upon the erection of a house of worship. The people were both numerically and financially weak; but he maintained that the work was practicable, and should be entered upon. God commanded them to go forward, and it was theirs to obey, he said to them.

"You may accomplish much by prayer. You can pray out the lumber, the mortar, and the stone, and, when the material is accumulated, you can pray the building up. God never assigned to a praying people a work which he did not accomplish through them."

Mr. Hughes did not remain to see this undertaking completed; but the people all admitted that, for the early erection of their little sanctuary, they were greatly indebted to the earnest and stimulating appeals of their minister.

At, or about, the expiration of his first year's labor in the Westminster Church, Mr. Hughes, announced, with much feeling and quite unexpectedly to the congregation, his determination, on account of increasing deafness, to terminate his ministry among them. The sorrow of the people was great. Appreciating the difficulties under which he labored, they yet earnestly desired the continuance of his services. The following day several ladies called upon their minister, offering to relieve him, as far as possible, of pastoral labors, by their personal attentions to the sick and strangers. He was greatly touched by this manifestation of sympathy and love, accepted their proffered assistance and revoked his decision. But he was ere long constrained to yield to his growing infirmity; and, during the winter of 1859-60, Mr. Hughes preached but little, although he retained his connection with the Church as a Home Missionary until the Spring of 1860, when he



removed to Bloomington, Ind. Under his direction and that of the elders, the Sabbath services were maintained throughout the winter of 1859-60, Mr. H. D. Beman, an intelligent lawyer and active Christian, frequently reading a printed sermon. The same service was occasionally performed also by Messrs. A. W. Oliver, J. C. Williams, and W. W. McNair. The weekly prayer-meetings were also continued without interruption.

By the joint request of the churches of St. Anthony and Minneapolis, Rev. James A. McKee visited the two congregations in May, 1860, and was subsequently engaged as a stated supply for six months. At the expiration of this time the engagement was renewed; but, at the close of the year, this church again became vacant, Mr. McKee having accepted a call to the pastorate of the Church in St. Anthony, where he continued to labor with much acceptance for several years, greatly beloved by all the people.

About the time of Mr. McKee's arrival in Minneapolis, the congregation began an effort to build a house of worship, with encouraging prospects of success. Elder L. H. Williams collected about five hundred dollars in the East; this included generous contributions made by Rev. George Morris, and his sister of Silver Springs, Pa. The remainder was obtained at Cincinnati, Ohio, and Newville, Pa. \$500 was also received from the Church Extension Committee, now known as

the Board of Church Erection, and the remainder of the funds required for the purpose was contributed by the congregation. The church edifice, a plain yet comfortable and sufficiently commodious building, was erected at an expense of nearly two thousand dollars. It was located on Fourth Street between Nicollet and Hennepin Avenues, where the Vendome Hotel now stands. It was a happy day when the "little flock" met for the first time in their own sheltering fold; a day to be marked with a white stone; and they erected their memorial in grateful recognition of the Divine goodness. The Church was dedicated March 17, 1861. The Rev. J. G. Riheldaffer preached the sermon, from Hebrews vi. 19, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail."

At this time the number of communing members was forty-three; and the house of worship was dedicated about three and a half years after the organization of the Church. The Lord's Supper was administered in the new church on the following Sabbath, at which time three persons were received on confession of faith and two persons on certificates. Mr. Charles Hepp, Mr. Wm. P. Ankeny, and Mr. Samuel Stough were admitted to membership on profession of faith; Mrs. Ellen Conover was received by letter from the Second Presbyterian Church of Cranberry, N. J., and Mrs. Margaret B. Sidle from the German Reformed Church of Lebanon, Pa.

During the summer of 1861 the pulpit again became vacant. On the 21<sup>st</sup> of August, in that year, a call was extended to the Rev. L. G. Hay, a returned missionary from Northern India, whose preaching seems to have made a very pleasant impression on the congregation. This call was declined.

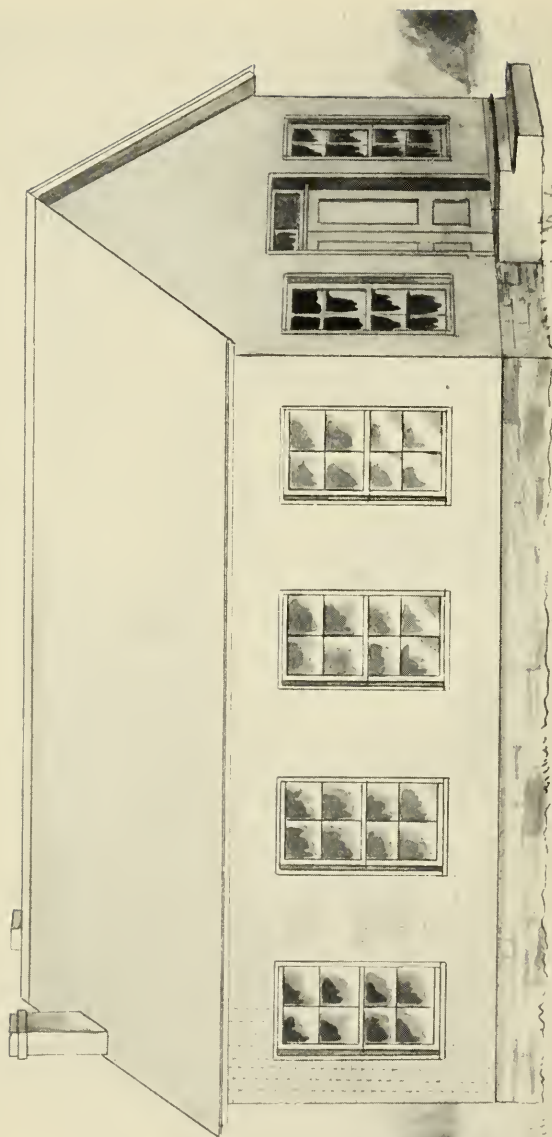
The Rev. Robert Strong, a graduate of the Theological Seminary at Princeton, and a licentiate of the Presbytery of Albany, N. Y., arrived here on the 21<sup>st</sup> of October. He supplied the Church for two Sabbaths, after which he was unanimously invited to preach statedly for six months. Mr. Strong's coming, at a time when there seemed to be no prospect of securing the services of a minister through the approaching winter, was hailed as an omen of good and was an occasion of devout thanksgiving on the part of all the people. A year later, Oct. 29, 1862, Mr. Strong was ordained and installed pastor of the Church by the Presbytery of St. Paul. He was the first minister, who had sustained this relation to this Church; those who preceded him having been stated supplies. The year succeeding this installation was not marked by as large accessions to the Church, as were the years that had gone before. It was a seed time rather than a harvest, and yet immediate results were encouraging. The standard of piety had increased, a new interest in the Sabbath-school was awakened, and there were indications of greater blessings in reserve for God's people.

The week of prayer in January, 1864, was one of special interest, and the services were continued through several weeks. Mr. Strong labored with great zeal, and much beyond his strength. On a Sabbath morning, having uttered a few of the opening sentences of his sermon, he remarked, with an expression of countenance which revealed great physical pain, "I must stop;" and never attempted to preach again. As the result of these anxious and exhausting labors, eight persons were added to the Church on confession of Christ.

October 18, 1863, Charles E. Vanderburg and J. C. Williams were unanimously elected ruling elders in this Church, and ordained and installed by the pastor, December 20, 1863. The next March, Mr. L. H. Williams, who had served as Clerk of the Session for several years, resigned this position on account of failing sight, and Judge Vanderburg was appointed in his stead. Mr. Strong's services, as stated supply and pastor, continued about two years and a half. After his removal several were added to this Church, who referred their religious impressions and conversion to the preaching of this beloved minister.

As a preacher Mr. Strong was intellectual, rather than emotional. His sermons were written with much care, and delivered with animation. His labors were varied, unremitted and exhausting. Entering upon his ministry here in delicate health, burdened with a sense





FREE WILL BAPTIST CHURCH,  
In Which Westminster was Organized

of responsibility, deeply anxious for the spiritual elevation and increase of the Church, finding much work to be performed and not receiving the co-operation of the Church in as large a measure as Christian obligation and the necessities of the time demanded, he soon exhausted his limited physical strength, and was laid aside from the work to which he had devoted himself with great earnestness and hearty consecration. He made the development of the Church's benevolence a matter of much study and enthusiastic effort. He insisted with fervor and importunity upon the consecration of worldly substance to the Lord, and we are thankful that, in relation to this, he did not labor in vain.

Mr. Strong also endeavored to increase the efficiency of the Board of Trustees. He proposed to distribute the work of the Board, and five committees were appointed, to each of which some specified service was assigned.

Mr. Strong's ill health made it necessary for him to desist from all pastoral labor, and he requested leave of absence for several months, hoping, after a season of rest, to resume his work. He opened correspondence with Mr. Robert A. Condit, then visiting friends in Wisconsin, and soon effected an arrangement for the supplying of the pulpit during his proposed absence.

In the Spring of 1864, the Church, for the first time,



ceased to receive aid from the Board of Home Missions.

About this time, we have notice of a congregational meeting held May 30, 1864, at which it was agreed to add one hundred dollars to the pastor's salary, and to grant him leave of absence until the meeting of the Presbytery in the Fall. At the same meeting an invitation was extended to Mr. Condit to supply the Church during Mr. Strong's absence, which invitation was accepted. Mr. Strong spent a few weeks in Minneapolis and the vicinity, then returned to his home in Albany, N. Y. His health did not improve sufficiently to warrant a resumption of pastoral labor, and, in the Spring of 1865, he offered his resignation as pastor of this Church. Greatly to the regret of all concerned, the relation, which had proved so pleasant and profitable, was dissolved. In the summer of 1865, a call was given to Mr. Condit, which, after several months delay, he accepted. He was ordained to the work of the gospel ministry at a meeting of Presbytery held in St. Paul, and was installed pastor of this Church June, 1866. On the latter occasion Rev. J. G. Riheldaffer presided, the Rev. Robert W. Condit of Oswego, N. Y., the father of the new pastor, preached the sermon and delivered the charge to the pastor, and Rev. Robert Sutton of St. Paul, delivered the charge to the people. These installation services were very impressive throughout, whilst a peculiar interest attached to the

charge made to the pastor by his venerable father.

Mr. Condit's labors in this Church, including his services previous to his installation, extended through about three years and a half. In this time nineteen persons were received to the Church on confession of faith, and fifty persons on certificate. The total membership was increased from seventy to one hundred and twenty-two. In the autumn of 1866, the church building was much enlarged and improved. The towers were erected and the building extended. The improvement cost about five thousand dollars. Of this sum Mr. Condit raised one thousand dollars in the East, and the most of the remainder was contributed by the congregation. The next summer Mr. W. P. Ankeny, who had previously contributed three hundred dollars, generously proposed to release the Church from the payment of five hundred and sixty-five dollars, being the amount due him for building material, on condition that the congregation would paint the Church edifice and make other small improvements. Through the efforts of the ladies of the congregation the amount requisite for this purpose was promptly obtained, and so the work was completed. Chairs for the use of the choir were donated, and other contributions were made by Mr. Condit's sister, including a handsome set of pulpit furniture. This latter was given to the Fifth Presbyterian Church, of which Dr. Sample's son-in-law, Rev. John B. Donaldson, was

pastor, upon the completion of our second church building.

Mr. Condit was a laborious pastor, and an acceptable preacher. Remarkably considerate and kind, he endeared himself to all his people, whilst he was specially beloved by the aged, the afflicted and the poor. His labors were far greater than was generally supposed, and his health was much impaired by them.

At a meeting of the Presbytery held in this Church, on the 24th of December, 1867, against the remonstrance of a large portion of the congregation, Mr. Condit's pastoral relation to this people was dissolved.

At a meeting of the congregation, held on Monday evening, Jan. 27, 1868, moderated by Rev. D. C. Lyon, District Missionary of this State, a call was made for the pastoral services of Rev. Robert F. Sample, who was then pastor of the Church in the City of St. Anthony. Having, at this time, other invitations under consideration, and being in much doubt as to his duty in the premises, his answer was delayed for several weeks.

At length the call was accepted, and he commenced his labors in this Church on the evening of the first Sabbath of March, 1868. His introductory sermon was preached from 1 Cor. ii, 14, "The natural man receiveth not the things of the Spirit of God;" associated with 2 Thess. iii. 1, "Brethren, pray for us, that the word of the Lord may have free course and be glo-

rified." He was installed pastor of this Church on Thursday evening, April 16, 1868. The Rev. F. T. Brown, D. D., of St. Paul, presided, proposed the constitutional questions, preached the sermon, and gave the charge to the pastor. Rev. Sheldon Jackson of Rochester, Minn., who afterwards became the great Alaskan Missionary, gave the charge to the people.

## CHAPTER II.

### The Church under the Pastorate of Dr. Sample.

Few pastors have made upon the members of their congregation a greater and more enduring impression, than that made by Robert F. Sample upon the congregation of this Church. The circumstances, under which he was called to the pastorate of the little church, seemed to its members to be providential.

Mr. Sample had been supplying the Andrew Church of St. Anthony for several years, and had definitely decided to remove to some other field of labor. Under these circumstances, the way seemed clear to the officers and members of Westminster Church to invite him to occupy the vacant pulpit of this Church. The records of the congregational meetings record the fact that, to the members of the Church at that time, the indications of Providence seemed plainly to point to him as the one, whom they should call.

At the time the congregational meeting to act upon the question was held, there was a much disturbed feeling in the congregation, growing out of the unexpected resignation and removal of the former pastor, Dr. Condit. So keen was this feeling, that grave apprehen-

sions were felt by the officers of the Church, lest the hitherto uninterrupted harmony in the Church might be seriously disturbed.

The Church records contain this entry, "God was better to us than we almost dared to hope, and, to our glad surprise, we found ourselves united in making this call. Our instinctive feeling was, in view of this result, surely this is of the Lord."

The pastoral relation thus auspiciously begun, and which lasted without interruption for more than nineteen years, was marked during its entire course, by the presence and blessing of the Holy Spirit. During all of the time, the Church made a healthy growth, fully commensurate with the growth and development of this city and of the surrounding country. The accessions to the Church, both upon confession of faith and by letter, were large in nearly every year, as compared with the size of the Church and the growth of the city.

In 1869, at the annual congregational meeting held on April 9th, the question of purchasing a parsonage began to be agitated. At that meeting a resolution was adopted, directing the trustees to purchase for that purpose the property of L. D. Parker, adjoining the Church, for the sum of \$4500.00, one-third of which was to be paid at the time of purchase, and the balance in two equal annual payments. For some reason, which the records of the Church do not disclose, this

resolution of the congregation was not carried into effect; and nothing further, looking towards the purchase of the parsonage, appears to have been done until the following year.

At the annual congregational meeting in April, 1870, among other business transacted, a resolution was adopted granting to the pastor a six months leave of absence, for the purpose of enabling him to take a trip in foreign lands.

During the close of the year 1870 and the beginning of the year 1871, the congregation of the Church was engaged in the work of further enlarging the building and providing cushions for the pews. At the congregational meeting in April, 1871, a report was presented, showing that the ladies of the Church had raised, for the purpose of supplying cushions, the sum of \$540.65, all of which had been used for the purpose for which it had been raised; and that there had been raised from the members of the congregation, for the purpose of enlarging the Church, the sum of \$1940.12. The report further stated that all the bills for such enlargement had been paid, and that there was a balance left in the Treasurer's hands, collected for that purpose, of \$2.50.

At this meeting, the matter of securing a parsonage was again taken up. A resolution was presented by Mr. W. W. McNair and unanimously adopted, which provided that a committee of three outside of the trustees should be appointed, who should collect all they







ELDER JOSEPH C. WILLIAMS,  
Charter Member of Church

could in the way of moneys, etc., for the purpose of building a parsonage, the erection of the parsonage to be a memorial to the union of the Old School and New School branches of the Church, which had been consummated the previous year.

It was also resolved, upon motion of Mr. W. W. McNair, that the congregation, in addition to the salary of \$2000 already pledged to Mr. Sample, should furnish him with house rent at a cost not exceeding \$500.00 per annum, to commence from May 1, 1871 and to continue until the congregation should provide a parsonage.

On the 1st of January, 1871, the congregation had introduced for the first time, as an experiment, the free pew system, with weekly collections for the payment of the pastor's salary and the ordinary contingent expenses of the Church. At the April annual meeting of that year, the Treasurer reported that, during the quarter ending April 1st, 1871, the system had worked satisfactorily and that it would be continued for the coming year.

In July, 1871, a special meeting of the congregation was held for the purpose, especially, of considering the action taken by the Board in regard to procuring a parsonage. The trustees reported that they had secured options for two houses, one on the corner of Eighth Street and Minnetonka Street, now First Avenue South, known as the Cocke house, and the other, the

residence of John Horton, on the corner of Ninth Street and Nicollet Avenue. The price asked for the former was \$8500.00 and for the latter \$6700.00. These prices, in the light of the prices asked for the same property at the present time, illustrate forcibly the remarkable increase in values of real estate in the central portion of Minneapolis. The land upon which stood the Horton House, upon the basis of its present valuation per front foot, is probably worth \$100,000.

The report of the trustees excited a great deal of discussion with regard to the size of the lots, the desirability of the locaton, etc. The pastor urged the congregation to take some action in relation to the matter of the parsonage, and emphasized the importance of so doing, both for the comfort of the pastor and the efficiency of his work and for the credit and prosperity of the Church and congregation. No action was taken at the meeting, other than to adopt a resolution referring the whole subject to the trustees, with instructions to duplicate the building on the Cocke property, for enough less than the price asked for the said property to warrant them in so doing; or, if it could not be duplicated for a sum considerably less than the price asked for the property, then to buy a suitable house for a parsonage at as low a price as possible.

The plan of purchasing a parsonage was never carried out. While the failure to do so was a disappointment to Dr. Sample at the time, yet it proved, in the

future, to have been a blessing in disguise. In 1877, through the assistance of Elder Vanderburgh, he was enabled to purchase for himself a home on Fourth Street, directly opposite the church. The Russell Coffee House now occupies the site. Though he narrowly escaped losing everything during the hard times in Minneapolis in 1893, yet, through the assistance of friends in Westminster Church, a plan was arranged and carried out by which he was tided over his financial troubles and he was enabled to retain the title to this property until a few years since. Then it was sold for him at a price, which realized nearly \$35,000 in cash above all incumbrances, thus providing for his comfortable support during his declining years.

At the annual meeting in April, 1871, Mr. John J. Ankeny was elected Church Treasurer, an office which he has continued to occupy from that date down to the present time.

It is fitting at this place to acknowledge the obligation of this Church and congregation to Mr. Ankeny. They owe to him a debt of gratitude, which it would be hard to repay. For thirty-six years he has been acting in the capacity of Treasurer of the Board of Trustees, faithfully discharging every detail of the duties entrusted to him. Remarkably accurate in every item of his accounts; zealous for the honor and integrity of Westminster Church, especially in relation to its finances; always rejoicing in the growth and prosper-

ity of the Church and careful to see that none of its moneys should be wasted, John J. Ankeny has been a tower of strength to the congregation and to the Board of Trustees.

At the April meeting in 1872, the pastor presented to the congregation a plan for the purchase from the First Presbyterian Church of Minneapolis, of a lot, on the corner of Eighth Street and First Avenue South, owned by that church, and upon which was situated the building in which it was then worshipping. He stated that it was the intention of the congregation of the First Presbyterian Church to remove to some location in the lower part of the city and that, for that reason, they desired to dispose of their present lot.

No action was taken upon this suggestion, other than to refer the whole matter to the Board of Trustees for their decision.

At the April meeting in 1873, the fiscal year of the Church was changed so as to begin on April 1st, in each year, instead of on January 1st, as had theretofore been the custom. At this meeting, the fact was also developed that there was a considerable indebtedness on the congregation for current expenses, including the pastor's salary, which had been accumulating from year to year. A committee was appointed by the meeting, consisting of W. W. McNair, John J. Ankeny, Mrs. Ramsey and Miss Varney, to canvass those present at the meeting to ascertain what the prospects

were for raising the money to pay off the indebtedness at once. The result of the canvass showed a unanimous opinion in favor of making immediate effort to discharge the indebtedness, and a committee was appointed to canvass the congregation to secure the desired amount; and this committee was instructed that, out of the money raised by such canvass, the amount due the pastor for back salary should first be paid. Steps were taken, also, leading towards the purchase of an organ for the church. A resolution was also adopted, which, if now enforced, would afford relief to the patient and much tried ushers of our Church. After appointing a committee to re-arrange the pews, so as to afford greater seating capacity, the ushers were, by a unanimous vote, empowered and directed to use all unoccupied seats for the seating of strangers, as soon as the hour for the opening of the service was reached.

From the beginning of the pastorate of Dr. Sample, he had been much tried by hay fever and asthma, diseases to which he was always greatly subject. They gradually undermined his health and strength to such a degree, that it became certain in the spring of 1873 that his health would be permanently impaired, unless he could obtain immediate relief. To consider this matter, a special meeting of the congregation was called to be held on Tuesday, May 20th. At the meeting, a report from the chairman of the committee ap-



pointed to solicit funds to pay off the indebtedness of the Church was first read. The report was full and explicit, covering, generally, the whole matter of the finances of the congregation.

The matter of the pastor's health and methods of giving him relief were then considered. It was resolved to tender to him a leave of absence until October 1st, with a continuance of his salary. The meeting then adjourned until the 25th of May, for the purpose, if possible, of completing the canvass to raise the money to pay the indebtedness of the Church.

At this adjourned meeting, the committee appointed to make such canvass reported that the entire amount had been secured and the entire indebtedness had been paid.

After having obtained this leave of absence, Dr. Sample went to Denver, Col., where he was engaged to supply the Central Presbyterian Church of that city, this pulpit in the meantime being supplied by different preachers, as they could be secured from time to time. While the pastor's health was greatly improved by the change, still, by the time his leave of absence had expired, the improvement had not been so pronounced, as to make it seem to him wise to then resume his work in connection with Westminster Church. After waiting until December, without any marked improvement, he decided that, under the circumstances, it would be better, both for himself and



for the congregation which he so loved, to resign his pastorate over this Church.

This resignation bears date December 9, 1873. In it the pastor states, that, in presenting it, he was influenced solely by considerations of health, which seemed to necessitate a sojourn, at least for the winter, in a milder climate. The resignation was not only offered in writing, but was also presented in person by the pastor at a congregational meeting, called for that purpose, which was held on Thursday evening, December 11th.

The pastor urged the congregation to accept his resignation, for the reasons given by him. After remarks from a number of members of the Church, the resignation was with great reluctance accepted, and Messrs. Isaac McNair, Prof. O. V. Tousley, C. H. Pettit and Dr. Robert S. McMurdy were appointed a committee to draw up resolutions appropriate to the subject of the pastor's resignation. The resolutions, so presented and unanimously adopted, were so expressive of the feelings of the congregation towards the pastor at that time, that they are presented in full, as follows:

"Whereas, the Rev. R. F. Sample, our pastor, has notified us that, on account of increasing ill health, he has concluded to apply to the Presbytery for a dissolution of his pastoral relation with this Church, that he may seek health in a more favorable climate, and

asks us to unite with him in said application, and,

Whereas, we, the members of said church and congregation, are well satisfied of the necessity for such a change; now, therefore, being assembled in congregational meeting pursuant to due public notice, we do resolve as follows:

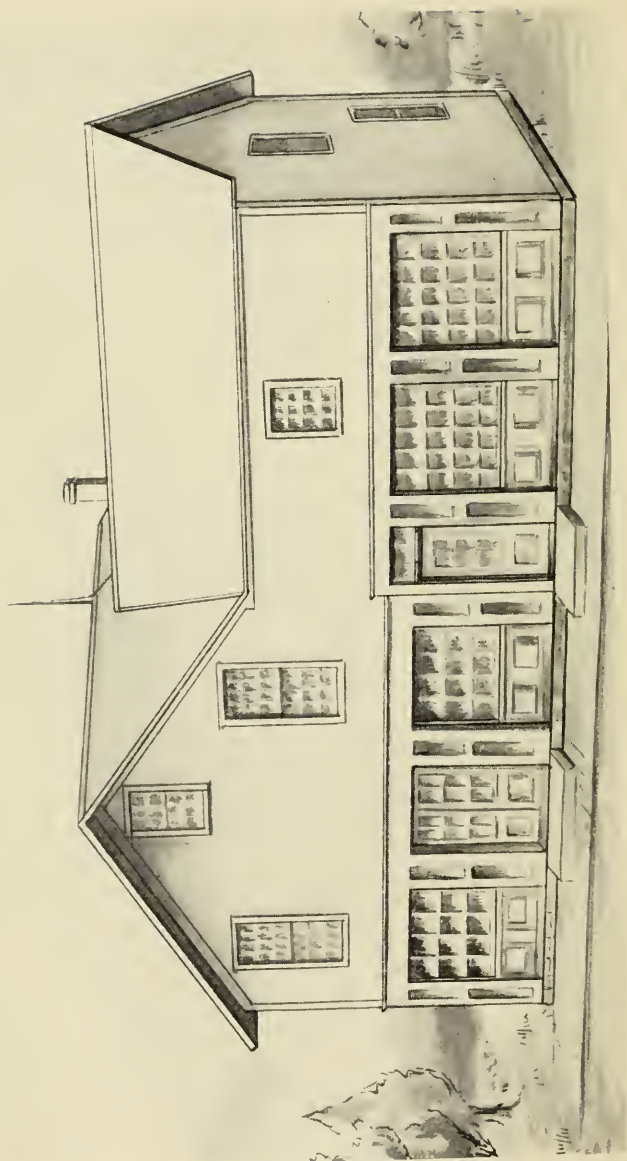
1. That we will concur with our pastor in his application to the Presbytery for the dissolution of his pastoral relation with this Church.

2. That, whilst we recognize the Providence of a wise and beneficent God, as Father, in the events that makes this separation necessary, and desire to submit without a murmur to his will, we cannot but express our heartfelt sorrow that a relationship so sacred, so tender, so fraught with hope and promise, should so soon be terminated.

3. That we tender to our Beloved Pastor and to his family assurance of our most affectionate regard and sympathy, in this time of sore affliction and painful separation.

4. That, as a token of our sympathy and affectionate regard, we hereby engage and promise to pay to our pastor's family for twenty-six weeks from the 1st day of January, 1874, to the 1st day of July, 1874, the sum of \$800.00 in equal weekly payments, i. e. \$30.75 per week.





FLETCHER'S HALL,  
Place of Meeting for Westminster Church in 1857

5. That Messrs. W. W. McNair and A. M. Reid be, and hereby are, appointed commissioners to represent the congregation before the Presbytery.

6. That the Session be, and hereby are, requested to make such provision to have the pulpit supplied, as they may judge expedient and practicable, until a pastor can be obtained."

Immediately after this congregational meeting, Dr. Sample left again for Denver and remained there until the spring of 1874. During a large part of this time, the pulpit was filled by Rev. E. D. Neill. About this time, the trustees, acting under the authority given by the congregation at the meeting in April, 1873, purchased from the First Presbyterian Church its lot at the corner of Eighth Street and First Avenue South. Upon this lot stood the little church building, which had been used by the First Presbyterian Church for many years as a house of worship. Shortly before this time, a congregation had been organized, under the name of the Franklin Avenue Presbyterian Church, in the southern part of the city out of a mission school established and sustained by members of this Church, and a lot had been donated to it by a Rev. Mr. Jackson. The trustees of Westminster Church presented to this congregation the Church building on the lot, purchased from the First Presbyterian Church. This building was removed to the new location; and, for many

years, it was used and occupied by the Franklin Avenue Presbyterian Church, which has since become the Vanderburgh Memorial Presbyterian Church, as a house of worship.

The illness and absence of the pastor made it exceedingly difficult to raise the money for the current expenses of the Church. We find, therefore, that, at a congregational meeting in April, 1874, the Treasurer was obliged again to report a deficit, amounting to \$2850.50, \$2000, of this amount, however, being the balance due for the purchase of the First Presbyterian Church lot. The reports of the other officers, made at this meeting, developed the fact, which was felt to be very encouraging, that, in spite of all the discouragement under which the congregation had been laboring by reason of decreased revenue for current expenses and by reason of the illness and absence of the pastor, nevertheless there had been an encouraging increase in the contributions for benevolent purposes.

In view, however, of the indebtedness of the Church and the difficulty of raising the amount thereof, a motion was made and carried authorizing the trustees, if in their judgment they should deem it advisable so to do, to sell the lot recently purchased on the corner of Eighth Street and First Avenue South.

The most important items of business transacted at this meeting were the reception of the report of the committee, appointed by the congregation in Decem-

ber, 1873, to represent the Church at the meeting of the Presbytery which was to take action upon the resignation of the pastor, and the action taken upon this report. The committee reported that the Presbytery, after hearing the statement of the commissioners representing the congregation and considering a communication from the pastor relative to the matter, had declined to take action upon the resignation and had referred the matter back to the congregation for further consideration. After some discussion the motion was made to re-consider the resolution of the congregation adopted in December, 1873, accepting the pastor's resignation. The matter having been thus taken up for further consideration, the motion to accept the pastor's resignation was lost, and a motion was adopted requesting him to return to his charge at as early a date as possible. Shortly after this meeting, the pastor returned to his charge; and carried on his work, from that time on, with greater efficiency even than before.

Soon after the return of Dr. Sample, the congregation began to consider seriously the matter of erecting a new house of worship. In this direction, the ladies of the Church appear to have been more active at first than the men, for we find from the reports of the congregational meeting held on April 5, 1875, that the ladies then had on hand the sum of \$2000, which had been raised by them to provide an organ for the new



church, when it should be erected. This sum had been raised by the good ladies from various sources, and most of it by those who were members of the Ladies' Sewing Society. In the minutes of the annual meeting of 1875 appears also the record of the first attempt made by the Church, in the direction of city evangelization; outside of the immediate work of the Church itself.

In the financial report of the Ladies' Sewing Society for that year appears an item of fifty dollars (\$50.00), donated, out of the funds raised by them during the year, to Samuel M. Williams for work in connection with the Western Avenue Mission; while at the same meeting Col. L. P. Plummer made a report of the condition of the Western Avenue Mission. Col. Plummer's report, unfortunately, was not incorporated in the minutes of the meeting, so that it is impossible, at this time, to determine just what was the condition of that work at the date of the meeting.

At this meeting, the congregation again exhibited its liberality and its affection for the pastor, by voting to increase his salary from \$2500 to \$3000 per year.

On the 13th day of March, 1875, a special meeting of the congregation was held, in order to consider what steps could be taken towards the erection of a new church. The meeting appears to have been largely attended and very enthusiastic and the following resolutions were unanimously adopted.

1st. Resolved that it is expedient and advisable to build a new church edifice for the congregation; to commence the same by June 1st next, and endeavor to complete the same by July 1st, 1877; provided three-fourths of the cost shall first be subscribed.

2nd. Resolved that the cost of such church shall be not less than \$30,000 nor more than 45,000, exclusive of the cost of the lots and of the furniture.

3rd. Resolved that Col. Plummer, W. W. McNair, H. G. Sidle, and Prof. O. V. Tousley, shall constitute and be a committee to canvass, and make return of the amount of subscriptions for this object to this congregation on Monday evening, March 27, 1876.

Pursuant to this resolution, an adjourned special meeting of the congregation was held on March 27, 1876, to hear the report of the committee appointed on March 13th of the previous year to solicit subscriptions for the new church edifice. The report showed that subscriptions had been received from 149 subscribers, the amounts ranging from \$2000 down to \$1.00, and that the total amount subscribed in this way was \$24,515.30. In addition to this, the Sabbath School had agreed to raise the sum of \$430.30.

As the amount of these subscriptions did not fully comply with the resolution of March 13th, the meeting was adjourned for one week, and the committee was

requested to endeavor to secure, prior to that date, subscriptions to cover the deficiency. The adjourned meeting was held on April 3, 1876, at which there occurred a lengthy discussion of the whole subject. It appeared, however, that the committee had been unable to do anything further toward securing subscriptions since the 27th day of March. An animated discussion followed this report of the committee, in which Prof. O. V. Tousley and others took the ground that it was the duty of the trustees to start work at once with the \$25,000.00 already secured, instead of waiting until \$30,000.00 had been definitely subscribed. This suggestion was strongly opposed; and many objected to beginning work, until the entire \$30,000.00 had been actually subscribed. No action was taken at this meeting, other than to direct the committee to continue the work already begun; and, when the sum required had all been subscribed, to report the same to the trustees, who should then call a meeting of the congregation to decide upon the plans and specifications for the church. The annual meeting of the congregation immediately followed the special adjourned meeting, which has just been referred to. The Treasurer's report called particular attention to the fact that the trustees had not been able to carry out the wishes of the congregation, expressed at the last annual meeting, increasing the pastor's salary from \$2500 to \$3000 per year; and a resolution was thereupon passed, urg-

ing the trustees to take action upon the matter at once.

It is interesting to note that, at this meeting as well as at all previous meetings of the congregation during the pastorate of Dr. Sample, it was recorded not only that there had been large accessions to the membership of the Church, but also that its benevolences had increased largely from year to year. This was all the more gratifying because of the fact, that, at times, great difficulty had been experienced in raising in full the necessary funds to pay the current expenses of the Church itself.

On the 2nd day of April, 1875, the members of the little Church were greatly saddened by the death of their first elder, Andrew W. Oliver. No one, except the earlier members of this Church, and those who have gone carefully through the records of its official boards, can begin to realize how great a debt of gratitude we owe today to the founders of this Church—the Oliver and Williams families. They built upon a foundation of faith and unwavering fidelity to the truth. Certainly their works now follow them. The Olivers, Andrew W. and Sarah E., were not blessed with children; and they consecrated all of their substance to the Master. Their name lives in Oliver Presbyterian Church, to which Sarah E. Oliver gave, during her lifetime, nearly all that she had.

On May 18, 1876, a special meeting of the congregation was called by the trustees, to hear the report of the committee to solicit subscriptions. The meeting was a joyous one, for the committee was able to report that they had received subscriptions for the new church from 200 persons, the subscriptions ranging in amounts from ten cents to \$2000 and aggregating \$28,145.60.

The ladies of the Church, who had raised the special organ fund, believing it to be for the best interests of the Church to have a house of worship, even if it should not at first have an organ, reported at the meeting that they had voted to contribute the \$2500.00, raised by them for an organ, toward the erection of the church building, thereby making the grand total of \$30,645.60 in subscriptions. The full amount, which the congregation had insisted should be subscribed before the work should be begun upon the church, having now been raised, a motion was made and unanimously adopted, that the committee on subscriptions be discharged and that a committee of six should be selected to choose a site for the new church building, said committee to act on the approval of the Board of Trustees.

The committee so selected, consisted of H. G. Sidle, A. Bradford, J. B. Gilfillan, S. A. Harris, C. E. Vanderburgh and R. F. Sample.

A building committee was also selected, composed of the following members of the Church and congrega-





CURTIS H. PETTIT AND DEBORAH M. PETTIT, HIS WIFE,  
From a Portrait Taken January 30th, 1858



tion, viz., A. M. Reid, W. W. McNair, H. G. Sidle, C. H. Pettit, W. H. Dunwoody, L. P. Plummer and H. H. Brackett.

The building committee found it difficult to obtain plans for a suitable building, which could be erected for the money provided for by the resolution of the congregation; and, on the 31st day of July, 1876, a special congregational meeting was called by the Trustees, at which the chairman of the building committee made a detailed statement of the funds available for the erection of the new church, showing that there was a deficiency of at least \$20,000 in the amount subscribed, if the congregation desired to erect such a church edifice as had been proposed. Thereupon, at the suggestion of the chairman, a resolution was adopted, that a supplemental subscription of not less than \$25,000 be raised by the congregation for the erection of a new church, before further steps be taken by the trustees toward building the same, and that said subscription, as well as the one already made should be payable as follows: to-wit, one-fourth of the entire amount subscribed by each individual shall be considered due and payable on or before the 1st day of August, 1876, and the remaining three-fourths shall be divided into ten equal installments, payable on each of the following dates, October and December 1st, 1876, February, April, June, August, October and December 1st, 1877, and February and April 1st, 1878;



and that, as soon as the supplemental subscription aforesaid should be made, the trustees of this Church were authorized and instructed to proceed with the work without unnecessary delay and to place such portions of the same under contract, as they might deem advisable.

Later in the same meeting, after some discussion, the amount of the supplemental subscription, which must be secured before commencing work, was reduced from \$25,000 to \$15,000 and the resolution was then adopted, as amended.

Prior to this time, it had been definitely decided that the best site available for the location of the new church was two lots, on the corner of Sixth Street and Hennepin Avenue, known as the Walker site, and the Trustees were, by resolution, instructed to consummate the purchase of the same from Mrs. Walker, provided they could agree with her upon the terms and price. Nothing further of an official nature appears to have been done regarding the erection of the church, until the annual congregational meeting held April 4, 1877; and even at that meeting nothing was done, except to authorize the Trustees to sell the lot, purchased from the First Presbyterian Church, on the corner of Eighth Street and First Avenue South, at such price as in the judgment of the Trustees might be right, in order that the proceeds might be used to pay the indebtedness in-

curred in its purchase and the balance realized from the sale used for the new church.

At this annual meeting occurred also the first election of Deacons by this Church, S. A. Harris and Charles E. Moore being then elected and afterwards ordained and installed.

It is interesting to note that, at that time, the question, how to provide sittings for visitors and for those of the congregation who were unable to obtain regular sittings in the church, was again troubling the Trustees. After remarks, from a number of persons, bearing upon this matter, the following resolution was offered by a member of the Board of Trustees and was unanimously adopted.

“Resolved that pews be declared vacant and that the ushers put strangers into any pew that is empty, as they come in.”

During this year the church was again called upon to mourn the loss of a beloved officer, one who had been a charter member and who had served it faithfully and efficiently as Elder and Trustee. On the 23d of September in that year Elder Joseph C. Williams entered into rest. We rejoice that his honored name still remains upon our rolls, for his grandson and name sake united with this Church, on confession of faith, June 10th, 1906.

During this year there occurred also a matter, in connection with the administration of the affairs of the

Church, which produced at the time some friction and threatened for awhile to interrupt the harmony, which had characterized the Church up to that time. At a special meeting of the congregation, called to be held June 28, 1877, and held upon said date, for the election of additional elders for the Church, a motion was made that the Church adopt for the first time the rotary system of eldership, instead of the life term system, which had been previously in force. Following the introduction of the resolution, an animated debate followed; and, as the matter could not then be decided, the meeting was adjourned until the 12th day of July at the same place. At this adjourned meeting it was unanimously resolved by the congregation, that, in view of the wishes and convictions of the existing eldership, who were, as a body, averse to the election of ruling elders for a limited term, the whole matter should be indefinitely postponed, both as respected the election of additional elders and also as respected the change of system proposed at the former meeting. While the matter was thus temporarily disposed of, it continued to agitate the thoughts and feelings of the membership of the Church. A meeting was therefore called by the eldership, to be held on the 22nd day of January, 1878, for the purpose of settling the question; and such meeting was held on that date.

Immediately upon the organization of the meeting, a motion was made that three additional elders be elect-

ed. This motion was carried. A motion was then made that the Church adopt, for the future, the rotary system of electing elders and deacons. This resolution was also adopted, by a vote of sixty-six in the affirmative to thirty-three in the negative. The election resulted in the choice of Messrs. Louis H. Williams and J. A. Baird, to serve for a term of three years and Isaac McNair to serve for the term of two years, they three having been elders, in office prior to the date of the meeting. The new elders elected were Messrs. E. K. Ware, for the term of two years, and R. S. Lee and J. H. Monroe, each for the term of one year. Mr. Isaac McNair having at once declined to accept his election, at the same meeting Mr. S. M. Williams was elected in his place; but he did not accept the election. Mr. Louis H. Williams, owing to his conscientious belief that the rotary system of electing elders was un-Presbyterian and unscriptural, declined to serve longer as an acting elder, giving in writing a full and clear statement of his views on the subject.

It was a source of sorrow to the Church that, because of this action of the congregation, Elder Isaac McNair felt compelled to transfer his membership to the Andrew Church, and Elder C. E. Vanderburgh to the First Presbyterian Church. Elder Louis H. Williams, while retaining his membership in Westminster Church, worshipped with the First Presbyterian

Church, when physically able to do so, during the remainder of his life. The members of this Church, while greatly regretting that these brethren should have felt compelled to take this action, yet honored and respected them for their conscientious devotion to what they believed to be the right.

Elder Louis H. Williams died at the residence of his daughter, Mrs. Frederick Chalmers, in Minneapolis, on September 18, 1889, honored and beloved by all who knew him.

For several years, the Trustees had been endeavoring faithfully to carry out the wishes of the congregation, as expressed in their action providing that the current expenses of the Church should be raised by the voluntary subscription system. Every year had shown a deficit in the running expenses of the Church, which deficit the Trustees had been compelled either to carry over to the next year or to raise by personal solicitation. In view of this condition of affairs they called a special meeting of the congregation, to be held on the 25th day of January, 1878, to consider the whole subject of church finances. It was then determined, by resolution of the congregation, to which no objection is reported in the minutes, to adopt again the pew rental system and to allot the sittings in the Church upon that system by receiving bids for the choice of pews.

The Trustees were also empowered to fix the prices, for which pews should be rented from year to year, so as to meet the demands of the treasury of the Church, and to provide in this way for the raising of a sufficient sum to meet the current expenses of the Church promptly. From that day to the present time, the pew rental system has been in force in this congregation and has worked, as is believed by the officers, to the best advantage of the Church and the congregation.

The matter of selecting a site and erecting a church remained quiescent, until August, 1878. A special meeting of the congregation was then called, to be held on the 17th day of that month, to consider the subject. The Trustees then reported that they had received a plan for a building, which was suitable for the use of the Church, from Messrs. Randall & Miller, architects of Chicago, the cost of which, complete, would be about \$40,000. They further reported that the plans were drawn with reference to a building, which might be erected on the lot owned by the Church at the corner of First Avenue South and Eighth Street, but that the Trustees thought it best to sell that lot and purchase lots at the corner of Nicollet Avenue and Seventh Street, which would add about \$3000 to the cost of the ground.

The old subscription for the erection of the Church appears to have been considered null and void, for Mr. A. M. Reid, one of the Board of Trustees, stated that



the Trustees had made some efforts towards obtaining subscriptions for the new church and had found that the people were all anxious for a new building and appeared to be willing to contribute for the same.

Resolutions were unanimously adopted to the effect that work upon the erection of the church building should be begun at once and that the site at the corner of Seventh Street and Nicollet Avenue, recommended by the Board of Trustees, was the most eligible site for the building.

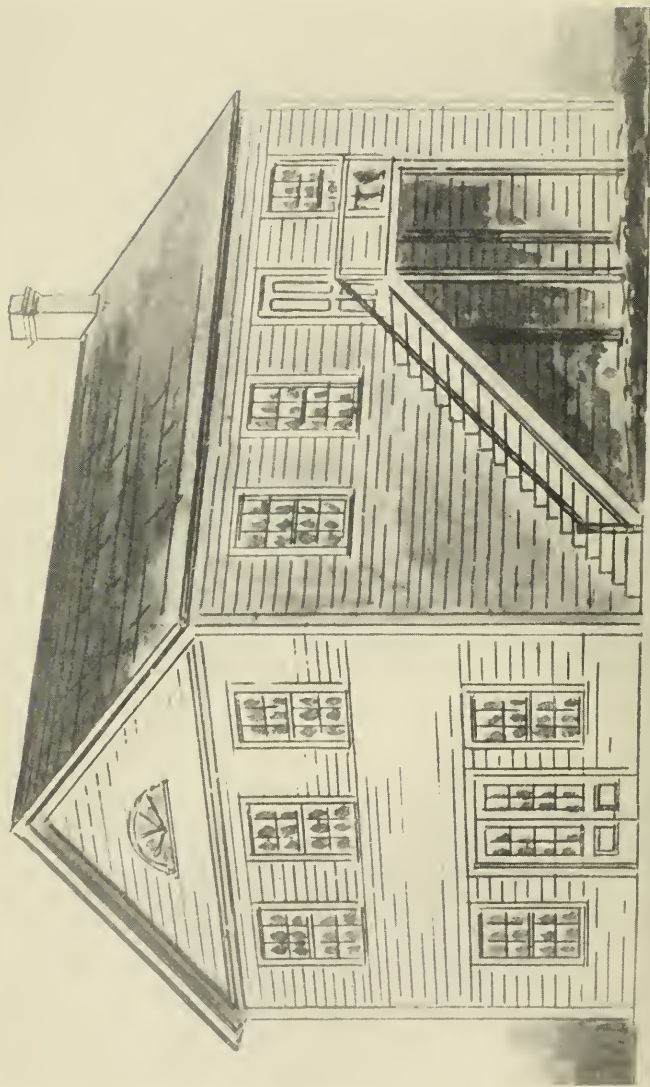
Mr. E. M. Wilson offered the following resolution, which was unanimously adopted.

"Whereas, our present church edifice on Fourth Street is wholly inadequate for the proper accommodation and comfort of the rapidly increasing congregation which desires to worship at Westminster Presbyterian Church, therefore, be it resolved that the Trustees be instructed to make the exchange of sites contemplated, if such be practicable, and to commence the erection of a new church edifice not to exceed in cost \$40,000; and we as a congregation, pledge ourselves collectively and as individuals to support them in the good work, both with our means and personal efforts to the extent of our ability."

Acting under the authority thus given them, the Trustees purchased at once, lots 7, 8 and 9, Block 223, Welles, Sampson and Bell's Addition to Minneapolis, on the corner of Seventh Street and Nicollet Avenue,







WOODMEN'S HALL,  
Place of Meeting for Westminster Church in 1858

where Dayton's Dry Goods Company is now located. The original size of the property, contracted for, was 165 feet front on Nicollet Avenue by 132 feet deep on Seventh Street. The price to be paid therefor was \$12,000.00. No one then dreamed of the future growth of Minneapolis, and some even raised the question seriously, whether it would be possible to draw a large congregation to a site so far up town.

Mr. H. W. Wagner, desiring both to relieve the Church of a part of the expense of procuring these lots and also to secure for himself a home in a desirable residence locality, offered to purchase the forty feet front of the lots on Seventh Street, in the rear of the proposed location of the Church, at a valuation of \$3500.00. This offer was gladly accepted, and the price of the church site was thus reduced to \$8500.00.

Immediately after procuring the site, the Trustees commenced the work of construction. After careful consideration, the material selected for the superstructure was a rich dark brown sand stone from a new quarry, just opened at Fond du Lac, a suburb of Duluth. As the owners of the quarry were very anxious to have the stone used in this building as an advertisement of its merits, they offered to furnish it at just the cost of quarrying it, the Trustees, however, to assume the cost of transporting and dressing it. The progress of the work of construction seemed very slow to the impatient congregation, and it was a joyous oc-

casion when the corner stone was laid with appropriate religious ceremonies. This occurred on the 13th day of July, 1880.

The pastor presided at these services and laid the stone. He was assisted by several clergymen, most of them pastors of sister evangelical churches in the same part of the city. Among those who thus assisted were the following:

Rev. Daniel Stewart, D. D., then pastor of the First Presbyterian Church, now deceased. Dr. Stewart lived to take part, also, in the services attending the laying of the corner stone of the present church building.

Rev. H. C. Woods, then the pastor of the First Baptist Church of Minneapolis.

Rev. H. A. Stimson, then the pastor of the Plymouth Congregational Church of Minneapolis, now pastor of Broadway Tabernacle, New York City.

Rev. W. T. Beatty, D. D., then a member of the Pittsburg Presbytery. Mr. Beatty afterwards became the regular supply for Plymouth Congregational Church of Minneapolis, a call to the pastorate of which he afterwards declined because of his poor health. He died soon afterwards in this city.

Rev. Daniel Rice, D. D., then the Synod's financial agent for Macalester and Albert Lea Colleges.

Rev. C. A. Van Anda, D. D., then pastor of the Centenary M. E. Church of Minneapolis.

Rev. E. D. Neill, D. D., then a pastor of the Reformed Episcopal Church.

Rev. J. B. Donaldson, D. D., a son-in-law of Dr. Sample, who was then pastor of the First Presbyterian Church of Hastings, Minn., and is now pastor of the First Presbyterian Church of Davenport, Iowa.

The congregation felt greatly encouraged by the laying of the corner stone, and looked forward eagerly to their entrance into the new church home. Work on the building proceeded very slowly, partly because difficulty was experienced in opening up the new quarry and obtaining therefrom with promptness the necessary stone, but especially because of lack of funds and the unwillingness of the trustees to proceed any faster than the condition of the treasury would warrant. It was discovered, at a very early stage of the work, that the cost of the proposed building had been greatly under-estimated. In fact, while the congregation had voted to erect a building at a cost of \$45,000, the actual cost thereof, when completed, was nearly \$150,000. This increased cost was due to many causes, beyond the control of the Trustees.

The minutes of the various Church meetings, during the years 1879, 1880 and 1881, show the intense interest displayed by the members of the congregation with reference to the new building. At nearly every

meeting some action was taken urging upon the Trustees the utmost expedition in completing it, because of the crowded condition of the old building and the consequent injury to the religious work of the Church. They show also the activity of the Trustees and others in the raising of funds for this purpose. The Ladies Aid Society, which had undertaken to furnish the new building, was especially active.

A history of Westminster Church would be very incomplete unless it should contain a tribute of respect and thanks to the Trustees, who so successfully erected this Church. They were, at times, severely criticized by members of the congregation, who felt that the work of erecting the church was characterized by too great delay and excessive caution. Looking back now upon their work, it is apparent that such criticism was not justified; and that those busy, self-denying men were deserving only of praise for what they sacrificed and accomplished.

The names of the Trustees, who are entitled to the credit of having carried this work to a successful consummation, are C. H. Pettit, H. G. Sidle, W. W. McNair, A. M. Reid, Allen Hill, Wm. H. Dunwoody, J. B. Gilfillan and J. K. Sidle, who were in office during the entire time of its construction; and O. V. Tousley, Frederick W. Brooks and H. W. Wagner, who were in office during a part of the time.

They were all men of large business interests, which

demanded their most careful attention, at a time of unprecedented business activity in this city. They had to face a serious problem, in trying to finance the work of erecting a church building costing far more than their architect had led them to expect; and they had to do this, practically upon the demand of an impatient congregation and without adequate subscriptions to meet the bills. These men gave generously of their time and money, and loaned to the Church their individual credit, in order that the work might not stop. As the result of their business management and self-sacrifice, they delivered to the congregation, in due time, a building beautiful in all of its appointments, admirably adapted for the work of a rapidly growing Church and an honor and credit to the congregation, to the denomination and to the city, in which it was located.

The lecture room, being completed and ready for occupancy, was occupied for the first time on the 10th day of August, 1882; and the old building on Fourth Street was at once abandoned, the land on which it was situated having been previously sold. It was a wonderful illustration of the rapid increase in real estate values in those days, that the Fourth Street property was sold by the Trustees for \$12,000; it was then leased to the Trustees for the use of the congregation at a rental of \$75.00 per month, until the new building could be completed; and before the congregation had



vacated the property, it had been sold again, by the purchaser from the Church, for \$36,000.

It may be of interest to state, that this old wooden building was partially destroyed by fire a few months after this congregation vacated. The ruin was presented by the owner to Bethlehem Presbyterian Church, and the material therefrom was used in the erection of a church home for the congregation of that Church on the corner of Twenty-sixth Street, West, and Pleasant Avenue. The building, so erected, was used and occupied by the Bethlehem Church, until within a comparatively few years.

It was a joyful occasion when the congregation took possession of the lecture room of the new Church. The attendance at both Church and Sabbath School began at once to greatly increase, and a new spirit and enthusiasm characterized every department of the Church work.

Owing to the lack of funds and the unwillingness of the Trustees to incur great indebtedness, the work of finishing the main audience room progressed slowly, and was not completed until February, 1883. The building was dedicated, practically free from debt, on Sabbath, the 11th day of March, 1883, Rev. Herrick Johnson, D. D., of Chicago, then Moderator of the General Assembly, preaching the sermon. His text was from Ezekiel, 47th Chapter, first five verses. The sermon was prophetic of the ultimate extension of Christ's



Kingdom over the whole earth and that streams of righteousness would, under God's blessing, flow forth from the building then consecrated to His worship.

Shortly after the dedication of the church, the beauty and power of the organ were displayed in an organ concert, given by Prof. Bowman of St. Louis.

A description of the new church building, a picture of which appears in this volume, may be interesting to those who have not seen it.

It was built of brown stone, and with its great proportions, deep reveals, and massive towers, had a substantial appearance, which suggested that it had been built for all time. It was entered through three broad portals, and from the large halls pleasant stairways led to the audience room and galleries above. The lecture room was on the first floor, and around it were located Sunday School and Bible Class rooms and parlors. The pastor's study occupied the second story of the large south tower, and communicated with the pulpit. The main audience room was 60x90 feet and 50 feet in height. The floor sloped on three sides from the outside walls to the center of the fourth, where the pulpit was located, the radiating point for the seven aisles, which divided the circular sweep of pews into convenient lengths. The gallery was remarkably graceful in its outline, and the large organ, occupying the space above the pulpit, was encased in an elaborate frame which harmonized with the rich

walnut finish of the church. The frescoing, with its delicate shadings and chaste designs, was considered a marvel of beauty. This commodious church, with a frontage of one hundred and thirty-four feet, a depth of eighty-nine feet, the main spire one hundred and ninety feet in height, one of the best appointed and most beautiful, and acoustically the most perfect church edifices in this country, was erected and furnished at a cost of about one hundred and fifty thousand dollars.

Although the capacity of the new church was large, it was taxed to the utmost from the first. The congregation, which had already sent out two colonies and was maintaining three missions, inaugurated a new enterprise, under the auspices of the Presbyterian Alliance, into which the Business Men's Committee, elsewhere referred to, had been developed; this mission was afterwards organized into the Bethlehem Presbyterian Church. The women's societies became especially active and successful. What the Church has accomplished in the work of city evangelization, and through its women's missionary societies, is set forth in detail hereinafter. The attendance at the mid-week services largely increased, as well as at the Sabbath services. In 1884 the Church gave a leave of absence to its pastor, who went as a delegate to the meeting of the Presbyterian Council in Belfast, Ireland. While there he was entertained at the home of an Irish gen-





REV. ROBERT STRONG,  
Pastor 1862-1865

tleman, who had been converted by a sermon heard by him delivered by Dr. Sample in Westminster Church, several years before, as he was passing, as a stranger, through the city.

An occurrence, of great interest to the Church and community, was the meeting in Westminster Church in 1886 of the General Assembly of the Presbyterian Church in the United States of America. The Assembly had never before met so far west. It proved to be a successful experiment, it being the unanimous testimony of the officers and commissioners, that never before had it been so well entertained or with so great economy to the Church at large. The work of preparation for and the entertainment of this great body was planned, and largely executed, by Elders Wm. M. Tenney and Charles T. Thompson.

Dr. Sample continued to be pastor of the Church until December 23rd, 1886, when, because of ill health, he resigned and accepted a call to West Twenty-third Street Presbyterian Church of New York City, which, under Dr. Sample's pastorate was united with the Westminster Presbyterian Church of New York City, the United Church taking the name "Westminster."

Dr. Sample left here with the love and sympathy of his former parishoners; he left a vacancy which it seemed to be almost impossible to fill. During his after life it was his privilege on several occasions, to his own joy and that of this people, to occupy this

pulpit; and it was his joy and honor to be elected Moderator of the General Assembly, which again met in this city in Westminster Church, in 1899.

An attempt has been made, elsewhere, in this volume, to pay a just tribute to his ability and to his great work in this Church and vicinity.

### CHAPTER III.

#### History of the Church since the Pastorate of Dr. Sample.

The ties uniting Dr. Sample to this congregation had been so tender, and the sorrow of the people over his departure was so great, that the Session of the Church did not think it would be wise to attempt the choice of his successor at once. The Session, therefore, supplied the pulpit for several months, and did not call a meeting to consider the choice of a new pastor until March, 1887. Then, at the request of a large number of the members of the Church, a congregational meeting was called to consider the question of choosing and calling a pastor.

At this meeting, a committee of nine, three from the Session, three from the Trustees and three from the congregation at large, was chosen. To this committee was delegated the selection of one, to be recommended to the congregation for their call to the pastorate of Westminster Church. The committee so chosen was composed of J. R. Hall, William M. Tenney and Charles T. Thompson, Elders; Allen Hill, G. H. Miller and T. B. Janney, Trustees; H. G. Sidle, E. F.



Pabody and S. P. Farrington, from the congregation at large. This committee, after careful consideration and investigation and after, as they believed, they had been providentially led so to do, selected Rev. David James Burrell, D. D., then pastor of the Second Presbyterian Church of Dubuque, Iowa. The committee's report was presented to the congregation, at a meeting held on September 15, 1887, and it was adopted by a practically unanimous vote. The call was duly and successfully prosecuted, and, on October 26, 1887, Dr. Burrell was installed as pastor of the Church.

The pastorate of Dr. Burrell was, in every respect, highly successful; the membership of the Church and attendance at all of the services greatly increased; and the Church increased its activity, especially in the line of city evangelization. The young people of the congregation were especially aroused to activity in religious work. Among other societies for the young, a large and active society of Christian Endeavor was started. The pastorate lasted, however, only until August 2, 1891, when it was terminated by the resignation of Dr. Burrell to accept a call, which he had once previously declined, to the pastorate of the Marble Collegiate Dutch Reformed Church of New York City, of which he is still pastor and in which he is doing a great and successful work.

During the pastorate of Dr. Burrell, the officers of the Church created the office of lay assistant, in order

that the pastor might be relieved of some of the routine work belonging to his office. Elder Stephen B. Williams was appointed to fill the office. He was so efficient in discharging the duties, that he was continued therein until his death in October, 1894.

At the congregational meeting, which was called to take action upon the resignation of Dr. Burrell, the congregation also elected a pastoral committee to choose a new pastor. This committee was composed of two elders, two deacons, two trustees, and three from the congregation at large. The Elders elected were John S. Crombie and Charles T. Thompson; the Trustees were Allen Hill and T. B. Janney; the Deacons, George H. Miller and C. S. Cairns; and from the congregation at large were Ezra Farnsworth, Jr., E. F. Pabody and A. G. Prentiss. The members of the committee gave the matter entrusted to them most careful and prayerful attention. The task was a hard one—to find someone to successfully follow a pastor of the unusual brilliancy and power of Dr. Burrell. They were clearly guided by Providence to the choice of Rev. Pleasant Hunter, D. D., pastor of the Second Presbyterian Church of Newark, New Jersey. The committee reported to the congregation at a meeting held on April 21, 1892, recommending that a call be tendered to Dr. Hunter; and the report was unanimously adopted.

The call, was, after some delays and discouragement,

ments, at last successfully prosecuted, and Rev. Pleasant Hunter was installed as our pastor on November 11, 1892; the sermon being preached by the last pastor, Dr. Burrell.

Under the new pastorate, the Church continued to prosper as under the two former pastorates, in spite of the great obstacles and discouragements caused by the severe financial crisis in our country, beginning in 1893 and continuing for several years thereafter, and by the destruction of our church home and the consequent inconvenience in carrying on all departments of the church work.

The congregation continued to worship in their sanctuary on the corner of Nicollet Avenue and Seventh Street, until September 6, 1895, when the beautiful temple, hallowed by so many associations and experiences of God's blessing, was destroyed by fire. The origin of this fire was never definitely ascertained, but it was supposed to have been caused by electric wires.

Immediately, while the ruins were still smoking, the officers of the Church took steps to provide a place in which to worship temporarily. The Grand Opera House, which then fronted on Sixth Street South between Nicollet and First Avenues, in the rear of the Syndicate Block, was engaged for the Sabbath services, including the Sabbath School. The first services, after the burning of the Church, were held on Sabbath, September 6, 1895. No one, who was pres-

ent at that time, will ever forget the tender solemnity of the occasion. The people were deeply sorrowful for the loss of their beautiful church home, but, mingled with the sorrow, there was a feeling of God's sustaining presence and comfort and a determination to still carry on His work as in the past.

The pastor was absent on his vacation, but we had his greeting and words of encouragement by telegraph. Such words were also received in the same manner from Dr. Sample. Dr. Burrell was traveling in Europe and could not be heard from. J. B. Donaldson, D. D., and other clergymen were present with words of cheer. The sermon was preached by Rev. Thaddeus T. Creswell, then pastor of the Shiloh Presbyterian Church; now pastor of a growing church in Southern California. Elder Charles T. Thompson, spoke for the official boards of the Church, and outlined briefly the plans, which had been formulated to carry on the work of the Church.

We must at this time bear testimony to the words of sympathy and offers of shelter, received from the congregations and officers of other churches in the city. Those from the following churches, viz., Plymouth Congregational, Wesley Methodist Episcopal, First Baptist, First Presbyterian and Church of the Redeemer, Universalist, were especially cordial and worthy of remembrance. The proprietors of the Grand Opera House tendered their building free of

charge for the first services. Many other churches, not above mentioned, expressed their sympathy. Resolutions of thanks for these expressions of sympathy were adopted by the congregation, at that first meeting in the Opera House.

The committee of trustees and elders, having the matter in charge, engaged the Opera House for all Sabbath services, the Unitarian Church for the mid-week prayer meeting, and the Y. M. C. A. lecture room for the meetings of the women's societies, until we could get a new church home. The use of the Y. M. C. A. room was donated free of charge. Rooms for the offices of the Church were kindly furnished by Mr. George D. Dayton in his building (now called Pillsbury Building) at the corner of Sixth Street and Nicollet Avenue.

The congregation continued to worship in the Grand Opera House, until it was sold and abandoned as an opera house in November, 1895. The Lyceum Theater Building, on Hennepin Avenue between Seventh and Eighth Streets, was then engaged and occupied for the Sabbath services. On the last Sabbath in June, 1896, by invitation of the officers of the First Baptist Church, the congregations of the two churches united for union services in the First Baptist Church building, corner of Tenth Street and Harmon Place. Under this arrangement, Westminster Church provided and paid for

the pulpit supplies. Among these were two former pastors, Dr. Burrell and Dr. Sample.

The arrangement continued until the second Sabbath in September, 1896, when Westminster congregation returned to the Lyceum building, where it continued to hold its usual Sabbath services, until it entered into its new church home. With an exhibition of Christian courtesy and comity, which is almost unparalleled, the congregations of each of two neighboring churches, Plymouth and First Baptist, on several separate occasions gave up their own Sabbath morning services, in order that we might have the use of their main auditoriums for the celebrations of the Sacrament of the Lord's Supper.

The mid-week prayer meeting continued to be held in the Unitarian Church building until the week of prayer, when union services were held with Plymouth Church, led by our pastor. These union services were continued for two weeks. The prayer meetings were then resumed in the Unitarian Church building and continued to be held there, except for a time when we united with the good people of the First Baptist Church, upon their invitation, in holding union meetings. These continued for several months, with entire harmony and Christian fellowship. The Session, however, thought it best, after a time, to have our people hold their own meeting, because it was believed that the sense of responsibility, thereby created, would hold the congregation together more surely.



As soon as the officers of the Church had arranged for the temporary necessities of the Church, the question what to do for a permanent church home was at once faced. The sentiment of officers and members was largely in favor of removing to a new site, which would be large enough to have both main audience room and lecture room on the ground floor, and would avoid the necessity of having a basement Sabbath School room, which had been found at times to be gloomy and uncomfortable. There was a general feeling that a new site should be chosen, as centrally located and as far down town as possible.

The Trustees had adjusted the insurance on the burned building at \$29,500.00 and on the organ at \$6,000.00, making a total of \$35,500.00. This was enough to have restored the building, as it was before the fire, but not to have enlarged it or improved on the old plan.

Attempts were made, through the fall of 1895, to find a purchaser for the property; but these failed, largely because of the financial stringency. One offer was received from Mr. George D. Dayton, of Worthington, which the Trustees did not deem it wise to accept. In the meantime, there were negotiations for the purchase of the First Baptist Church property, which, however, came to naught. Finally, at a joint meeting of the Elders and Trustees, called by the latter and held in January, 1896, a joint resolution was unanimously



adopted that the Trustees proceed to rebuild the old church upon the old site and plans, unless the old site could be satisfactorily sold prior to March 1st, 1896.

The Trustees, not wishing to take the responsibility of rebuilding upon the old site without consulting the congregation, referred the matter to the congregation at a meeting called and held February 13, 1896. At this meeting great opposition to the plan of rebuilding on the old site was developed, and no conclusion could be reached; the meeting was, therefore, adjourned for one week, without taking any action. At the adjourned meeting, which was held February 20, 1896, after a long discussion the Trustees were, by a vote which was almost unanimous, asked to sell the property to George D. Dayton for \$165,000, of which consideration the sum of \$116,700 was to be paid in cash and the balance in real estate. In pursuance to this authority, the Trustees made such a contract of sale with Mr. Dayton, subject to the legal ratification thereof by the congregation. This ratification was given by resolution, adopted at a meeting held May 5, 1896.

Prior to the May meeting, the annual meeting of the Church was held on the first Monday in April.

At this meeting a resolution was adopted, that a site be selected and a house of worship erected thereon, as near the site of the old church as was practicable, and that the choice of site and the erection of the

church be delegated to a committee of nine, three to be chosen from the Trustees, three by the Session, and three then and there by the congregation. The congregation at once chose as members of the committee, J. R. Gordon, W. J. Hahn and S. T. McKnight; the Session chose S. A. Harris, William M. Tenney and George H. Miller; the Trustees chose William Donaldson, T. B. Janney and C. H. Pettit. T. B. Janney afterwards resigned because of ill health, and H. C. Akeley was chosen to succeed him.

The committee organized by choosing C. H. Pettit as chairman and Allen Hill as secretary.

After receiving many offers of sites for the location of the church, the present site, on the corner of Nicollet Avenue and Twelfth Street, was chosen.

Plans and suggestions for the new building were received from several architects. The plans of both Mr. Charles S. Sedgwick and Mr. W. H. Hayes were approved, with modifications. With the consent of these gentlemen, they were selected jointly as the architects of the new building; and the plans of both were combined in one, containing the merits of the two plans.

Bids for the erection of the building were received; and the contract let to the H. N. Leighton Company, it being the lowest bidder.

The contract with the H. N. Leighton Company was signed July 25th, and ground was broken July 27th.

The work progressed rapidly and satisfactorily up to the 7th day of October, 1896, at which time the corner stone was laid. The ceremonies attending the laying of the stone were very largely attended and were of great interest. The pastor presided and delivered the principal address, while other clergymen representing nearly every Presbyterian Church in the city took some part. Among these was the venerable Daniel Stewart, D. D., pastor Emeritus of the First Presbyterian Church, who had assisted also in the laying of the corner stone of the church which had been burned; also Rev. John C. Faries, and the Synodical Missionary, Rev. R. N. Adams, D. D.

The contents of the box, which had been taken from the corner stone of the old church, were placed intact in the new stone, while other articles and a brief history of the Church, prepared by the Clerk of Session, were also added.

The address of the pastor, so beautiful and touching in its reference to the past history of the Church and so inspiring in its outlook for the future, should be preserved for this people; it is therefore here given in full.

"To every member of Westminster Church, this should be a joyful hour. Twelve months ago, like a thief in the night, fire came and robbed us of our beautiful home. Not until we saw it in ruins, did some of us know how sacred and dear that home was. Be-

cause of 'hard times' all at first was uncertainty. Finally the old lot was sold and a new one bought. The announcement was hailed with delight, because it meant that we were to have again a church home—a church home more commodious and convenient than before. The service of this hour means, that we have made some little distance on the way toward a realization of this hope. There is every reason, therefore, why this should be a joyful hour. At the same time it is an hour for serious responsibility. Sixteen years ago, when your then beloved pastor laid the corner stone of the former house, he pictured in language most eloquent the blessings of the Church to the world. At the same time he expressed the hope that the one, then in erection, might be to this community, what so many others had been to other communities. That it was, all will gladly allow. Not with worldly pride, but for the glory of Him who inspired it, may we refer to the work of Old Westminster. She has been a blessing to individuals, to the city, to the world. Within her walls many have found the pearl of great price, and have come to know the joy of sins forgiven. Through her ministry many have been built up in holy faith and holy living. Into her courts many have brought their beloved dead and from her desk heard the consoling words: 'Blessed are the dead who die in the Lord.' 'I am the resurrection and the life.'

"Through her consecrated membership, she has gone

into different parts of the city—gathered in the young and sought to make them into better men, better women and better citizens. Through the gifts of her substance, and in some instances of her children, she has gone to those that live in darkness and the shadow of death to tell of Him, who is the way, the truth and the life. For the opportunity, willingness and ability to make such a record we are devoutly thankful to God. Today we lay the corner stone of a new house. As all can see, it is to be larger than the old. Shall we not at the same time lay in our hearts the corner stone of a new life; a life of consecration and willingness to serve, as far ahead of the old as is this house to be ahead of the one that was? It will be in vain that we come into this community with an enlarged temple of stone, if the spiritual temple be not also enlarged. If, as a Church, we would take a stronger hold of the people, we must first take a stronger hold of Christ. The Church, be it remembered, is here with a mission as large as the love of God and the need of the world. Its motto, therefore, like that of its founder should be: 'I came to seek and to save that which was lost.'

"It should be a great rescue mission. It should be a great life station. It should be a place, into which men may come and feel as much at home as they would in the very presence of Christ. To become such it must abound in the spirit of brotherly love. The

Church, of all organizations that exist, should have in it the most of the spirit of Christ; should be foremost in putting into operation the principles of Christ; should give the world the largest exhibitions of Christian brotherhood. It should be a great mutual aid society—a body of men and women interested in each other and working for each other's good. The love, that centers in Christ, should have something of the largeness of Christ's spirit. The truest friendships and the most helpful associations, found anywhere upon earth, should be found in the Christian Church. It should show the influence of His presence in every relation of life. In social life, it should show the greatest catholicity of spirit; in the state the greatest patriotism and loyalty; in business life the greatest uprightness and honor; in private life the greatest freedom from the taint of secret sin; and in the home the greatest kindness and affection. Its motto everywhere should be 'For to me to live is Christ.' It should champion the right, whenever it needs a champion. It should do the right, whenever it does anything. Its judgment should always be fair. Its criticisms should always be just. Its demands should always be reasonable. Its spirit should always be Christianlike. May all this come to be true of the new Westminster."

Greetings from Dr. Sample and Dr. Burrell, who had served as pastors in old Westminster, were read by Elder C. T. Thompson.









ROBERT A. CONDIT, D.D.,  
Pastor 1866-1867

The letter from Rev. Dr. Sample was as follows:

To Westminster Church, Greetings:—

Dearly Beloved: Separated from you by many leagues, and occupied with pastoral cares, I cannot be with you on this auspicious occasion.

After long afflictions, you are about to lay the cornerstone of the church edifice which is to succeed the house destroyed by fire. Those of you, who built the former house and dedicated it to the worship of God, have especially felt its loss; you have looked in sadness at its ruins; only its beautiful spire pointing heavenward, and one of its towers—peculiarly sacred to me—standing intact, as if unwilling to sever the tie that binds them to the returnless past. But there is much for which to praise God today. First, that his kingdom ruleth over all, and that Providences, which seem most adverse, often carry his richest blessings with them. Then, too, it will be comforting to know that the continuity of your church life is not wholly broken. Like the day, which disappears behind the lurid flame of eventide, then, after a period of darkness, reappears in quiet beauty in the east, so the house you builded for God is, in its largest significance, continuous, soon to rise on another site, long to remain, it may be, a memorial of your early benevolence and prayerful toil. But, what is far better, it will be God's house. In it his presence will be revealed, and from

its windows you shall look away to the holy temple, in which the ransomed of the Lord shall gather at Jesus' feet, to part no more.

'May the glory of the latter house be greater than that of the former, and may the blessing of God ever rest upon you and your pastor, dearly beloved, making you glad according to the days wherein you have seen evil!'

And now let us unite in saying:

'Let the beauty of the Lord, our God, be upon us and establish thou the work of our hands upon us, yea, the work of our hands establish thou it. Amen.'

In tender love and in blessed hope, your former pastor,  
Robert F. Sample."

Rev. D. J. Burrell wrote to the members of his former congregation in the same way that he would have spoken to them, had he been present. He said:

"Dear Mr. Thompson:—I want to express through you, as clerk of the session, my deep interest in the laying of the corner stone. My heart will be with you on that occasion, and my prayers will mingle with yours. May the prophecy of Haggai be fulfilled: 'The glory of the latter house shall be greater than the former; and in this place will I give peace, saith the Lord of Hosts.' God grant that all, who minister in this tabernacle, may set forth in simplicity and with power the faith once delivered to the saints. God

grant that all, who hearken, may receive with gladness the unsearchable riches of the gospel of Christ. In due time may the Lord fill His temple with His glory and, by baptism of His spirit, make it worthy to be called the house of God.

“You want a word from me to place in the corner stone of the new Church. May I give you Matthew 16, 16-18, with an exposition: ‘And Simon Peter said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed are thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. But I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.’

“With prayerful greetings to all the dear people of Westminster Church, I am,

Most sincerely yours,

David James Burrell.”

The work upon the new building was prosecuted with vigor. The members of the building committee are deserving of great credit for the fidelity and care, with which they discharged the duties laid upon them. They had been instructed to erect, and completely furnish, the best possible building that could be secured with the proceeds of the insurance on the old church and the moneys realized from the sale of the old lot.

They were so successful in the discharge of this duty, that they were able to turn over to the trustees, at the dedication of the new church, a building beautiful and commodious in every respect, admirably adapted for the uses of an active modern Church, and completely equipped with everything necessary for successfully carrying on the activities of the congregation. After so doing they reported a balance of about \$1700.00 in the treasury to the credit of the building fund, with no outstanding obligations. While every member of the committee performed faithful and selfdenying labor thereon, yet all agree that especial credit is due to Elder William M. Tenney. He visited the building nearly every day during the erection, and personally inspected nearly all of the material and labor which entered into its construction.

It is greatly to the credit of the congregation and a tribute to the ability and faithfulness of pastor and officers to be able to record, that, in spite of the great disadvantages under which the work and services of the Church were carried on during the erection of the new building, the membership continued to increase though slowly; all the missionary and benevolent work was maintained with vigor; not a contributor to the current expenses of the church was lost; and only five persons transferred their membership to other churches, for any reasons growing out of the destruction of the church.

The work upon the new building progressed rapidly, so that the chapel could be occupied by the 4th of March, 1897. Upon the evening of that day, the congregation met for the first time in the new chapel for their mid-week prayer meeting. From this time on all of the services of the Church were held in the new building.

On November 7, 1897, the first service was held in the main auditorium; and on February 4th, 1898, the organ was completed and was then opened by Mr. Alexander Guilmant, organist of la Trinite Cathedral, Paris.

The dedicatory exercises of the new church, were held during the week beginning February 13, 1899. Two former pastors, Dr. Sample and Dr. Burrell, were present and took part in the services. The dedicatory sermon was preached by the pastor, Dr. Hunter. The pastors of neighboring churches, of our own and other denominations, also assisted in the delightful services, which were largely attended, not only by our own people but also by the members of other churches.

The religious and benevolent work of the Church was now resumed with new zeal and great success. God signally blessed the services, both in the home Church and in her chapels.

In May, 1899, Westminster Church had the honor of entertaining, for the second time, the General Assembly. The Assembly of 1886, which had met in the



old church on Seventh Street, was, in a sense, the guest of the whole Presbytery of St. Paul; while the Assembly of 1899 met, owing to a peculiar combination of circumstances, upon the invitation and as the guest of Westminster Church alone. The work of arranging and entertaining this great body was planned and carried out by the Clerk of the Session, ably assisted by other officers of the Church and especially by Elder J. R. Gordon and by Elder J. C. Hall of the First Presbyterian Church. It was practically the unanimous judgment of the officers of and commissioners to the Assembly, that the body had never met in a building more beautiful or better adapted for such a purpose; and that the arrangements had never been more perfect or the entertainment more delightful. It was a great joy to Dr. Sample and to his former parishioners, to have him elected Moderator of this Assembly.

The pastoral relation of Rev. Pleasant Hunter, D. D., to this Church was terminated, of his own volition, in 1900. On January 15th, he read to the congregation his letter of resignation, which was presented to the Session at their meeting on the following evening.

The letter was so tender and beautiful, and tells so clearly the reasons, which actuated him to take the step, that it is here given in full.



"Minneapolis, Minn., Jan. 14, 1900.

Westminster Presbyterian Church,

Beloved Brethren:

When ordained to the ministry in 1883, I resolved upon a rest of at least a twelve month after fifteen years' service. Had not our church on Seventh Street burned, I should have carried out this plan in the fall of '98. But, having come so recently into our new home, it seemed a duty to wait another year. When planning for vacation last summer, I intended leaving in November or December; hence, as you remember, was absent from my pulpit but one month. Ere the season passed, however, I made another slight change because feeling that it would not be right to go at the beginning of the year's work. My present plan is to make a European trip just as soon as a successor can be found, provided it be not later than Sept. 1. At an early meeting of Presbytery, I shall resign the pastorate of this church, and ask you to unite with me in the request that such resignation be accepted. No one here knows what it costs to take this step. I love this Church so intensely, that to withdraw from it seems like giving up a part of my life. Were it not for the conviction that rest, such as I contemplate, will put me in a better condition for the work of the years remaining, I would not think of leaving you. No pastor ever received support more loyal or friendship more devoted than you have given me. For nearly two

years we were without a home, compelled to worship under very unfavorable conditions. The way this Church held together during that time, I shall never cease to think of with admiration. It is only the few who have such pleasant memories as are mine. Seven years and three months of a harmonious relation I have never seen excelled, is a record quite as honoring to you as gratifying to me. The noble men of the Session have not only seconded heartily every proposition made, but have shown such a thoughtful and fraternal spirit that I cannot but bear witness to it in this public manner. The Trustees and Deacons have been equally ready to do all they could, to make pleasant my stay and successful my work. I thank you for all the confidence, kindness and love received. The years spent in Westminster Church have been among the happiest of my life, and time has nothing to offer which I shall so much appreciate as the warm Christian friendships here formed. I sincerely hope that you will begin at once the work of procuring a successor. Nothing would be more pleasing than to give such the right hand of fellowship before I go. Again thanking you, and with the earnest prayer that all spiritual good may be yours in largest measure, I am,

Affectionately your pastor,

Pleasant Hunter."

The remarks made by the pastor, after reading this letter, and his statements to members of the Session, who called upon him regarding the matter, showed that the step had not been taken without the most careful and prayerful deliberation; and that nothing could be done to change his decision, and that the only thing proper to be done in the matter was to join in the petition to Presbytery to dissolve the pastoral relation, thus making the parting as painless as possible. Session therefore called a congregational meeting to be held on January 25th, to consider the resignation and to take action thereon.

At the meeting so held the following resolution was adopted, after remarks from a number of speakers, expressive of esteem for the pastor and sorrow at losing him.

“Whereas, Rev. Pleasant Hunter, D. D., has formally presented his resignation as pastor of this Church, and has asked the congregation to accept the same, and to join with him in a request to the Presbytery of Minneapolis to dissolve the pastoral relation existing between him and the Church;

“And whereas, he has, in his public resignation and private conversation, assured the congregation and members thereof that his resignation was presented solely because he needed a year or longer of complete rest, which he could not obtain without being entirely relieved of both pastoral duties and pastoral responsibilities;

“And whereas, though we regret deeply the necessity for the dissolution of this relationship, which has been, under the Divine blessing, full of pleasure and spiritual profit to this people and of great blessing not only to this Church but also the community in which we live, we yet believe it our duty, under the circumstances, to grant his request;

“Be it resolved that this congregation, with great reluctance, accepts the resignation of our Pastor, Rev. Pleasant Hunter, said resignation to take effect as of September first, 1900; and that we join with him in a request to the Presbytery of Minneapolis to dissolve the pastoral relation existing between us.”

Presbytery, after considering the matter, at its April meeting voted to dissolve the pastoral relation; and the pulpit was declared vacant on the first Sabbath of July following.

At the meeting of the congregation, at which Dr. Hunter's resignation was accepted, a committee was chosen to select his successor.

The committee was composed of Elders S. A. Harris, J. R. Gordon, and C. T. Thompson, elected by the Session; Trustees E. L. Carpenter, J. S. Porteous and H. C. Akeley, elected by the Board of Trustees and F. B. Daniels, James Paige and L. K. Thompson, elected by the congregation. This committee organized by the election of Elder C. T. Thompson as Chairman. It proceeded diligently to search for some one, who could

worthily succeed Dr. Hunter and who was available for the position. The members of the committee devoted a great deal of time and attention to the matter, but without success, as no one could be found, upon whom the committee could unanimously agree. On the 12th day of November, 1900, the committee reported, through the Chairman, to the Session of the Church, that it could not agree, and that it would be better to secure for the pulpit a stated supply for three months or more. Acting upon this suggestion, Rev. John E. Bushnell, D. D., who had recently resigned the pastorate of Phillips Memorial Presbyterian Church of New York City, was invited to fill the pulpit of the church for three months.

The invitation was accepted, but not until the Session and Dr. Bushnell had entered into a definite mutual understanding, that he was not coming as a candidate for the pastorate and that he was not considered by the pastoral committee in that light. The sequel to this understanding illustrates the truth of the proverb, "Man proposes, but God disposes."

Dr. Bushnell stood in the pulpit of this church for the first time in December, 1900. He was a stranger to us; he had not yet a personal friend and hardly even an acquaintance in the congregation. The first words of greeting uttered by him won for him many friends, and, before he had been with us for three weeks, there was an almost universal demand from the congregation that he be chosen our pastor.

While the members of the pastoral committee also shared in the admiration for him and for his preaching, it was yet thought to be wiser to defer action for a time. After three weeks more the Session, at the request of the pastoral committee, called a meeting of the congregation to hear the committee's report. The meeting was held on January 21st, 1901, and the report, recommending that a call to the pastorate be given to John E. Bushnell, D. D., was unanimously adopted.

The circumstances attending the call of Dr. Bushnell were so unique and so evidently providential, that the Session ordered their Clerk to prepare a historical memorandum thereof to incorporate in the Session's minutes. The memorandum, so prepared and adopted is as follows:

On January 21st, 1901, while the meeting of the congregation of Westminster Church was being held in the lecture room to consider the report of the pastoral committee, the Presbytery of Minneapolis was holding an adjourned meeting in an adjoining room in Westminster Church. The Moderator of the Presbytery was Elder Charles T. Thompson, who was also Chairman of the Pastoral Committee. One of the first items transacted at this adjourned meeting was the reception of Rev. John E. Bushnell as a member of Presbytery, upon a certificate of dismissal from the Presbytery of New York.



After the congregation had unanimously voted to accept the Committee's report, and extend the call to Dr. Bushnell, the formal call, which had been already drawn up, was attested by the Moderator and signed by the Committee appointed to prosecute the call.

The committee went with it before Presbytery, which was still in session. Dr. Bushnell, who was at the Hotel Berkley where he was boarding, was summoned to the Presbytery by messenger. Upon his arrival the Committee from the congregation placed the call in the hands of Presbytery. After being read, it was found to be in order and was placed by the Moderator of the Presbytery in the hands of Dr. Bushnell, who at once signified his acceptance thereof. The Presbytery then appointed its Moderator, Charles T. Thompson and the pastor-elect the committee of arrangements for the installation, with authority to assign the parts, fix the date and report at a future meeting of Presbytery.

In the meantime the congregation was still waiting in the lecture room, whither the pastor-elect with the members of the committee proceeded. As they entered the room, the congregation rose and sang the doxology, "Praise God from whom all blessings flow."

The service was closed by Dr. Bushnell with a few earnest, loving and very appropriate remarks and with the benediction.

The Committee of arrangements for the installation



assigned to Rev. Henry E. Bushnell of LaGrange, Ill., the brother of the pastor-elect, the sermon, and fixed February 6th as the date for the installation. A meeting of Presbytery was duly called for that date.

Unfortunately the installation could not be carried out at the date so fixed, for the pastor-elect was, on February 4th, called to Saybrook, Connecticut, by the sudden and fatal illness of his father. He left on Monday, February 4th, arriving at Saybrook on Wednesday the 6th, too late to see his father alive, as he had entered into rest on the day previous to his son's arrival.

In the meantime, the called meeting of Presbytery was held at the time and place appointed and adopted the report of the Committee of arrangements. The members of the Presbytery, who had been assigned parts, were appointed a committee to install the pastor. Dr. Bushnell, with his family, arrived in Minneapolis on March 1st, 1901. On March 6th, John E. Bushnell, D. D., was duly installed as Pastor of Westminster Presbyterian Church of Minneapolis.

The pastoral relation thus created, has continued until now and has been full of happiness and blessing to both pastor and people. Under it, the Church has continued to grow in membership and in influence; and it has carried on its religious and benevolent work with efficiency and vigor. The love and devotion of the congregation for their pastor has constantly in-

creased and he has won for himself the respect and love of multitudes outside of his own congregation.

Several notable events in the life of the Church have occurred during the last five years. One of those was the action taken by Mr. Allen Hill, at the annual meeting of the congregation held in April, 1901. After having served most efficiently as a trustee, and as the Secretary of that Board, for twenty-seven years, he declined the re-election, which was tendered him at said meeting. This was done solely for the reason that Mr. Hill contemplated being absent from the city during the following winter, and probably in every winter during the remainder of his life. His decision in the matter was accepted by the congregation with great reluctance, and the thanks of the members were tendered him for his long and efficient service.

Another, which caused, for a time, great distress to the people and confusion in the work of the Church, was the partial destruction of the main auditorium by a cyclone on the night of the 20th day of August, 1904. The storm tore loose from the walls two pinnacles, composed of solid masonry, and hurled them through the roof, carrying down into the cellar the gallery on the Nicollet Avenue side and the vestibule thereunder. By reason of this disaster the congregation was compelled to worship in the lecture room for about three months. The cost of repairing the damage amounted to about \$12,000.00.

Special mention should also be here made of the liberality of our people, during these recent years, in providing the funds with which to build the new Hope Chapel, and to pay the debt on Oliver Church and to assist other weaker churches in erecting for themselves houses of worship. This is referred to in another chapter also. These offerings were made as our contribution to the 20th Century Memorial fund.

Another event of great interest was the participation of the Church in the simultaneous campaign, under the leadership of J. Wilber Chapman, D. D. This campaign began in November, 1905, and continued for five weeks. Westminster Church was selected by the Committee in charge as the central church for the movement, and in it Dr. Chapman preached nightly to large audiences. In the six months immediately following these services, partly as a result thereof and largely also as a result of the faithful pastoral services which had preceded and which accompanied and followed them, there were received into the Church upon confession of faith, two hundred and five persons, by far the largest number thus received in any one year, in the history of the Church. The highest tribute which can be paid to the work of Dr. Chapman and his co-laborers, is to bear testimony to its lasting quality and to the good sense and tact which characterized it. While this great movement interrupted for many weeks the regular work of the Church, yet





FIRST CHURCH EDIFICE,  
Fourth Street between Nicollet and Hennepin. As it Appeared When First  
Erected

that work was at once resumed after the evangelists had left us, without friction and without any spiritual relapse, such as often follows such special movements. Since then, the Church has enjoyed as it had constantly enjoyed prior to that time, a quiet and effective work of grace.

The last special matter which need be mentioned in this connection, was the organization of a men's society for aggressive Christian work. This was organized in March, 1907, and immediately became affiliated with the National Presbyterian Brotherhood. The officers of the Church hope for, and expect, great assistance from this body in future years.

## CHAPTER IV.

### Westminster Church in the Work of Church Extension of City Evangelization.

The history of Westminster Church in city mission work is comparatively brief. The present activity began in 1882, although Westminster had become the mother of two missions, which had developed into fully organized churches, prior to that date.

In 1879 there was a little, white Mission Chapel on Western Avenue, near the Cedar Lake road. The chapel was owned and had been built by this Church in 1873. It was our Western Avenue Mission. In 1879 that Mission was organized into the Fifth Presbyterian Church of Minneapolis. In January, 1873, Judge Vanderburgh, who was then an elder in this Church, organized and became superintendent of a Mission School on Franklin Avenue, in what was then the extreme southern part of the city. Some years later the Trustees of Westminster Church bought from the First Presbyterian Church, which had moved from the corner of First Avenue South and Eighth Street to the corner of Park Avenue and Tenth Street, their property on First Avenue. Upon this stood a little frame church building, which was given in 1875 to the



Mission on Franklin Avenue and moved to the lot given by Rev. Mr. Jackson, since deceased, for the Mission. The Mission was organized as Franklin Avenue Presbyterian Church, December 21, 1875, and that Church continued, until very recent years, to worship in the same building which was then given to it by this Church, but which had been, of course, greatly enlarged.

After establishing these two Missions, this Church was wholly inactive in city mission work until the winter of 1881-82. The organization of Hope Mission was due to the faithful labors of a layman, Mr. E. F. Pomeroy, who subsequently became one of our most honored elders, and the memory of whose useful, Godly life is still a benediction to those who knew him. It began with a little Sabbath school in a deserted store building, located on Second Street about where the Northern Pacific freight house now stands. Mr. Pomeroy was aided in his work by Messrs. George H. Miller and Mr. W. F. Rodgers.

The following extracts from the minutes of session meetings explain themselves:

"January 4, 1882. Mr. E. F. Pomeroy appeared before Session and stated that he had found a suitable location and building for establishing a Mission School in the northern part of the city, and asked Session to sanction the establishment of a school there under the auspices of this Church. Such sanction was gladly

given." This mission was named by its founder "Hope."

On March 6, 1882, the following minutes appear: "The interests of Hope Mission were discussed and also the practicability of establishing a new mission in the southern part of the city."

On June 1, 1882, the Session ordered the first collection for Hope Mission.

About this time the land, on which was located the little store in which the Mission met, was sold to the Northern Pacific Company, and the Mission was compelled to seek another location. Lots were purchased on the corner of Third Street and Ninth Avenue North by seven members of our Church, viz. George H. Miller, T. B. Janney, A. R. Miller, T. A. Sammis, H. G. Sidle, Wm. M. Tenney and Charles T. Thompson; a little unused frame church was bought and moved on to the lots and the Mission entered upon a new career of prosperity. Before many years, this Church was outgrown and a large brick chapel was built. The gentlemen just named contributed themselves liberally for its erection, raised some money by personal solicitation, and secured the rest by giving their note, secured by mortgage.

In 1889 the Trustees of the Church, acting under authority of a resolution of the congregation, accepted a conveyance of the title to this property, assuming and agreeing to pay the mortgage thereon. Soon after

the year 1900 the whole character of the neighborhood around the Chapel began to change rapidly. The families, from which its constituency was drawn, were crowded out by the gradual increase of the railroad yards, and also by an influx of Russian Jews, who would neither attend, nor permit their children to attend, Sabbath School or preaching services.

For these reasons a new and more favorable location was sought. Services were held from September, 1902, to December, 1903, in Independent Order of Foresters' Hall, 2011-2017 Washington Avenue North. In 1903 a large lot on Washington Avenue North, between Nineteenth and Twentieth Avenues, was purchased. Upon this, a large and beautiful chapel was erected at a cost of about \$20,000.00, which was dedicated December 20th, 1903, and is now occupied for mission purposes.

On June 12, 1882, Elder Charles T. Thompson was approached by a Mr. Marsh, a member of Plymouth Church, who said, "I own a little chapel on the flats on the river bank among the Bohemians and Scandinavians. It has cost me about \$160.00. I cannot get Plymouth Church to take up the work or take any interest in it. Among my seven teachers are three from Westminster Church. Won't you buy the building and carry on the work?"

Mr. Thompson bought the building the same day, a bill of sale being taken to the Trustees of Westminster;

and the work was soon adopted by the Session. Mr. A. J. Condit became the first Superintendent, and he continued to serve in that capacity for many years thereafter.

The funny little building, purchased from Mr. Marsh, was soon outgrown, although it was twice enlarged; then a new building nearer to the top of the bluff was built. This in time was outgrown, and the present commodious chapel was erected on the corner of Twentieth Avenue South and Two and One Half Street. This building has been since remodeled and greatly improved.

To Mrs. Mary Stuart, now deceased, who united with Westminster Church in 1867, belonged the honor of providing a large part of the funds for the erection of the present Riverside Chapel. By her last will and testament, which took effect through her decease, only a few weeks after its execution, she gave to the Church the sum of \$5,000.00, to be used under the direction of Session, for the erection of a chapel to be always under the control of Westminster Church. The proceeds of this legacy were used in erecting the new building at Riverside.

Farview Mission was organized in 1888 by workers from this Church. The work was first carried on in a small house on Third Street, near Twenty-sixth Avenue North. Having soon outgrown its accommodations, the lots on the corner of Twenty-sixth Ave-

nue North and Sixth Street, opposite Farview Park, were selected and purchased by George H. Miller, Allen Hill, Wm. M. Tenney, T. B. Janney and C. T. Thompson, most of whom had also aided in the purchase of the land for Hope Chapel, and the little building, which Hope Mission had outgrown, was moved upon the lots. This chapel was several times enlarged and a successful work was there carried on for many years. The Mission was, on the 22nd day of October, 1900, officially given up by this Church out of a spirit of comity for a neighboring Presbyterian Church, Highland Park, which thought that Westminster was, by the work in Farview Chapel, encroaching upon the field belonging to Highland Park. The property was afterward sold by the Trustees, and the money received therefrom was used to assist in saving the property of Oliver Presbyterian Church from loss under foreclosure of mortgage.

Elim Presbyterian Church, while not now under the charge of the Session of this Church, is yet one of her children. We took up the field in 1891, after it had been abandoned by two other of our Presbyterian Churches. We sustained Rev. Mr. Benson in his faithful labors there and furnished him Charles S. Cairns, now one of our most efficient Elders, but then one of our Deacons, as Superintendent of the Sabbath School. The Mission was organized into an independent Church, contrary to the better judgment of our Ses-

sion. Nevertheless, Westminster has ever since continued to contribute to the support of the work there; and has contributed largely, also, to the cost of erecting for it a new house of worship.

The mission work of our Church has not been confined to the four fields above mentioned.

In 1882 there was organized a committee of business men, composed of six laymen, George Blake, David Blake, George H. Miller, A. R. Miller, Wm. M. Tenney and Charles T. Thompson from this Church and two, J. C. Whitney and Ell Torrance, from the First Presbyterian Church. It was self appointed and called itself "The Business Men's Committee of the Presbyterian Church." It was organized because there seemed to be a work necessary to be done, and neither the ministers of this city nor the Presbytery of St. Paul could be aroused to do it. The committee continued in existence for about one year, when it transferred its work to the Presbyterian Alliance. In the year of its existence it founded the following Churches, or the Sabbath Schools out of which the Churches have grown, viz: Highland Park, Bethlehem, Bloomington Avenue, (now Oliver) Merriam Park, the Mission which has grown into Stewart Memorial Church, Shiloh Church and Lyndale Mission, the organization of which was especially due to the work of Elder Tenney. This Mission was afterwards given over to the Congregational Church, by the Superintendent placed



over it by the Committee, without the consent or previous knowledge of the Committee. It is now Lynedale Congregational Church. The support and control of Bethlehem Mission, which was organized in 1883, was assumed by Westminster Church, until it was organized by Presbytery as an independent Church in 1884.

While Oliver Church (first called Bloomington Avenue Church) was organized by this business men's committee, and it was never under our control as a mission, yet, it can truly be said, that she owes her present existence largely to Westminster Church. Our members contributed a very large part of the cost of erecting its first building. When the present building was to be erected, in response to an appeal from this pulpit, our members generally contributed nearly five thousand dollars for that purpose, while Mrs. Sarah E. Oliver, as her contribution, gave real and personal property, from which the trustees of Oliver Church realized nearly \$25,000.00.

The history of the founding of Highland Park Church is interesting. One Saturday evening, the Committee decided that there should be a Church in the Highland Park neighborhood. We had no church building, no lot, no congregation. The members of the committee themselves contributed \$1100.00 at once. In two weeks from the next day, they had lots bought and largely paid for, a church which cost \$900



completed, a congregation of seventy worshipping in it and a minister in charge of the field. The work of establishing Merriam Park Church and erecting for it a building, was nearly as rapid, the time occupied in so doing being about four weeks.

Of late years, no new enterprises have been started by us; but our work has been along the line of establishing and strengthening the missions and the feeblener Churches of the city.

During the last six years, Westminster Church has erected the new Hope Chapel building; it has paid nearly \$20,000.00 of indebtedness on Oliver Presbyterian Church, thus saving its property from loss under mortgage foreclosure; it has also paid a large part of the indebtedness on House of Faith Presbyterian Church; and it has largely assisted in the erection or enlargement of houses of worship for the Bethany, Bethlehem, Grace and Shiloh Presbyterian Churches. Besides this, she has aided, in the same way, many weak Churches throughout the State; and has paid for many years one-half of the yearly disbursements of the City Mission Committee of Minneapolis Presbytery and a considerable part of the salary of the Pastor at Large of St. Cloud Presbytery. The tabulated statement of church finances and benevolences will tell better the story, of what has been done along those lines. The work done by the Women's Societies is given in a separate chapter.

So much for the history of our mission work. How about the results? If you want to see the results of our work in city missions, you have but to look around. That galaxy of active churches, Fifth, Franklin Avenue, Highland Park, Bethlehem, Stewart Memorial, Oliver, Elim, Merriam Park and Shiloh speak for themselves. No one can begrudge the time and money spent in starting them. As for our two Missions which are our joy and our pride, Hope and Riverside, everyone who knows anything about them, will join in saying that they more than pay. The history of these Missions is known throughout the Presbyterian Church in this country. In both of these we have a consecrated, settled pastor, and there conduct evangelistic services, Sabbath Schools and prayer meetings, all of which are well attended; and in both we have a regular congregation calling the chapel its Church home, and in both many are converted to Christ and welcomed into the Church.

In them also, the ladies of our City Mission Society are reaching out to save the young, before they have had their minds and hearts filled with evil, through the Christian Kindergarten and Industrial School; and are carrying on many other forms of benevolent and Christian work.

Statistics are uninteresting, but they are often convincing. In these Missions an army of fully 200 consecrated men and women from this congregation are

working faithfully as missionaries, officers and teachers. Through them we are reaching, weekly, an average of 1500 children in the Sabbath Schools and nearly 300 in the Kindergarten and Industrial Schools. We are also reaching, in the Sabbath evangelistic services and the prayer meetings, a multitude of adults and young people.

The history of the mission work of this Church is an honorable one, and we are justified in taking pride in it. There are few churches, if any, of any denomination, in this land or any other, of which it can be said, as it can of this dear Church, that she is the mother of five Churches and three large Missions, and that she has been the largest instrumentality in establishing six other Churches; and all this has been accomplished in a period of about twenty-five years. There are few Churches which are blessed with such an army of active Christian workers, as we send out to these Missions.

Our history in this respect is honorable; but we hope for greater things in years to come.

An account of the work of this Church in city missions would not be complete without some reference to those, who have been especially active and efficient in that work. No mention is made here of the good women who have worked through their own society, as an inspiring account of their work is given in another chapter. It would not be possible to speak of

all who have aided greatly to make this work a success; there are so many, who have labored long and successfully, that it is difficult to mention some and omit others; but there are some who should be mentioned in this connection.

In the earliest years of our city mission history, we had Charles E. Vanderburgh working faithfully at Franklin Avenue Mission, and Samuel M. Williams at Western Avenue Mission.

In the earlier years of Hope Mission, we had the sainted Pomeroy, with the Miller Brothers, T. A. Sammis and others; Platt W. Lyon has also done splendid work there and also at Farview, but the one who has been above all others self-denying and efficient in the work of the Chapel is James Paige, who, in earlier years, did a good work also in Riverside. At the present time also Elder J. R. Gordon is giving a great amount of personal time and attention to this work, especially in connection with the Sabbath evening service.

At Farview we had H. B. Gardner and his family, who held the work together through many trying days.

At Riverside we can only mention A. J. Condit, its first Superintendent, and the saintly S. P. Farrington, Franc B. Daniels, Miss M. Eva McIntyre and Miss Jean Hamilton, all of whom did such a splendid work in earlier days; and in later days James Paige, J. R.

Gordon, L. K. Thompson, R. E. Esterly, R. G. Morrison, C. V. Smith, C. B. Brooks, George E. Murphy and others. Especial praise is due to the splendid, self-denying work of Miss Ellen Mather, and to the long continued and valuable services of J. Edward Smith and of Robert G. Morrison. While declining to accept the office of Superintendent, which was often tendered to him, Mr. Morrison served for many years as Assistant Superintendent. A large share of the credit for the work done at Riverside, is due to him. No reference is here made to the pastors at the Chapels, as they are mentioned in another chapter.

The following minute, adopted by Session in May, 1904, outlines clearly what has been done, and what we hope to do, through the work at Hope and Riverside Chapels:

“In view of the fact that the City Mission work of Westminster Presbyterian Church has grown to proportions far beyond the expectation or thought of its friends; and especially in view of the diversified character of this work, the Session deems it wise to adopt a minute setting forth its judgment and wishes regarding the chapel property, the work to be there conducted and the methods by which this work shall be carried on.

This is done from the belief, that a definite understanding along these lines will make the labors of our chapel officers and workers more efficient, and will pre-

vent any confusion or misunderstanding among the workers in the various departments.

The chapel work of this Church has been a gradual development, since its feeble beginning in 1882. It was instituted without any definite plans for the future, but solely with a desire to accomplish as much good as possible with the facilities at our disposal. Many plans of work have been tried from time to time, some of which have been successful and many of which have proved to be failures.

In each field the attempt was made, under the directions of Presbytery, to organize and carry on an independent Church; but in both the attempt proved to be a disastrous failure, and the work was again given over by Presbytery to the Session of Westminster Church.

After years of experience and experiment, the Session has adopted the policy here outlined, believing that the experience of the past has clearly demonstrated the fact, that thereby the most good can be accomplished in the Master's name and for the greatest number.

1st. The work at the chapels is designed primarily to reach the children and young people of the neighborhoods, in which they are situated, and to educate them, especially along religious and moral lines; and, through the agency of the Sabbath School, industrial school, kindergarten and home visitation, to aid them to grow up into useful and upright men and women, and finally



to consecrate their lives to Christ. A large proportion of those, who give so liberally for our chapel work, do so primarily because they know that the work is of this character. For these reasons the Session desires that the work of the Sabbath School shall be magnified, and that everything possible shall be done to make it a success along the lines here indicated.

2nd. While the work indicated in the 1st article is, because of the peculiar character of the fields, of primary importance, it is also the desire of Session that the work of God shall be preached in the chapels with fervency and power. While Session does not assume to dictate to the pastors in those fields what or how they shall preach, it yet deems it a duty to urge upon them that the services be given, as far as possible, an Evangelistic character, with a view to awakening all who attend them to a realization of their need of a Savior and leading them to accept Christ.

3rd. Session realizes that those converted in the chapels and other Christians living in the neighborhoods, who may desire to worship at the chapels, must be given a church home. It, therefore, desires that at them there may be provided all such religious, educational and social advantages and such pastoral oversight, as is possible under the circumstances. This is done without any expectation that either field will ever grow into an independent, self-governed, Church. In order to give to those worshipping at the chapels such







PULPIT OF FIRST CHURCH EDIFICE,  
Fourth Street, between Nicollet and Hennepin Avenues

pastoral care and oversight, it is deemed very desirable that the pastors should reside near the chapels.

4th. In the conduct of this work the pastor, Sabbath School Superintendent, and the organization for carrying on the industrial and kindergarten work are responsible to and under the direct control of the Session as a whole. In view of the magnitude of the work, the care and oversight of the industrial and kindergarten branches in both chapels has been delegated to the Women's City Mission Society, and the general chapel work has been delegated to two committees, each composed of six elders, one committee for each chapel; the pastor of each chapel and the Sabbath School Superintendent, if not a member of Session, shall each be an advisory member of the committee for that chapel.

5th. It is an inflexible rule of Session that the chapel work must be carried on without leaving an indebtedness to be carried over to the next year. The raising of the necessary funds for this purpose makes a serious demand upon the time and strength of the finance committee of Session. It is, therefore, urged that each committee make its preliminary estimates for each year as carefully and conservatively as possible; and that the expenditures be kept within the estimates. To make this possible, it is necessary that no bills be contracted by any chapel officer or worker, without the previous authorization of the chapel com-

mittee or of someone of its members delegated for that purpose; and that no bills be paid until audited by the committee.

6th. While the title to the chapel property is vested in the Board of Trustees of Westminster Church, the care and oversight of the property has been by the Board delegated to Session. Session in turn has delegated it to the respective chapel committees. These committees should determine, subject to final control of the full Session, the character of the work and of the services to be conducted in their respective chapels. In view of the difficulty of securing a meeting of the full committee to pass upon the various questions, which may arise regarding the uses to which the property shall be put, each committee should appoint one of its members as chapel superintendent, with authority to act upon such questions, when it would be impossible or very difficult to secure a meeting of the committee.

## CHAPTER V.

### **Westminster Pastors==An Appreciation.**

Few churches, if any, of this or any other land, have been more signally blessed than has ours, in the men who have been its pastors. The seal of divine approval has been set to the ministry of each. It is proper to bear testimony, in this little history of our Church, to the character, faithfulness and ability of all who have held the pastoral office in this congregation. They have all been men of God, wholly consecrated to their high calling. They have been tender, loving and sympathetic as pastors; evangelical and sound in the faith; able and convincing as preachers; always fearless to denounce wickedness and error and to uphold the truth; they have been a comfort to their people in sorrow and have rejoiced with them in their joys; they have been an aid to them in their spiritual doubts and search after the light. They have inspired their people with zeal in the Master's service; and they have been, under God, a blessing not only to this people but also to this City and to the State. A large share of the success of this Church can be ascribed to the blessing of God upon their ministries among us.

While these things can be said of them all, yet in many respects they were very unlike.

Of our first pastor, Rev. Robert Strong, Elder Louis H. Williams, who knew him well, has left this record.

"He did a good work among us, not only in bringing into the Church some of our most efficient members, but also in developing a spirit of liberality and missionary zeal, that placed us among the front rank of contributors to all the aggressive operations of our denomination in the Northwest. Of him it may be said truly, 'The zeal of thine house hath eaten me up.' His memory is still fragrant among us."

The second pastor of the Church, Mr. Robert A. Condit, occupied the pulpit for nearly three years, but for only a year and nine months was he its pastor. During the first year his salary was only at the rate of \$600.00 per annum, which was gradually increased, until he was receiving at the rate of \$1000.00 per annum during the latter part of his pastorate. In a preceding chapter some account has been given of the progress of the Church under Mr. Condit's pastorate, the data being taken from the historical sermon of Dr. Sample. In that sermon we find the following additional statement; "He is retained in the warm affections of the Church, and the prayers of many have followed him to that far land, which was rendered sacred by the presence, work and sufferings of the Great Teacher and the world's Redeemer."

On the 22nd day of October, 1905, the congregation of this Church met, at the time of the usual morning

service, to do honor to the memory of Robert F. Sample. On the 12th day of August, 1905, after a long and useful life, he had entered into rest.

The Church was filled with those, who had known him personally or had learned to honor him for what they had heard of him. The great gathering was of itself a wonderful tribute to his memory, for nineteen years had elapsed since Robert F. Sample had closed his pastoral life among us; and yet, though so long a time had elapsed, Westminster Church still felt so strongly the influence of the great work done by him for it and for the Master's service in connection with it, that its members rejoiced at the opportunity of bringing a tribute of honor to his memory.

No one who had known him personally, or who had heard the story of the magnificent work done by him for this Church and community, could fail to realize the propriety of holding such a service.

Time works great changes. Those which had occurred in the ministry in this state, since Dr. Sample had finished his work in Minneapolis, had been so great, that it had not been possible to secure members of that honorable profession, who had known him personally, to address us on that occasion.

The following tribute was paid to his memory by this historian, whose privilege it had been to serve as a ruling elder in the Church during his pastorate.

"Robert F. Sample was born in Corning, N. Y., in



1828. He was educated at Washington and Jefferson College, which has sent so many great and useful men into the ministry of our denomination. He took his Theological course at Western Theological Seminary at Allegheny, that institution which has always been characterized by the soundness of its orthodoxy. Having been ordained to the ministry, he took his first pastorate at Mercer, Pa., from which he went to Bedford in the same state. He was called to the pastorate of Westminster Church in February, 1868; preached his first sermon to his new charge, March 8, 1868; was installed as pastor April 16, 1868; and resigned as pastor October, 1886, the resignation taking effect January 1, 1887. He came to Westminster Church with a membership of 106; he left it with a membership of about 900.

Under his pastorate, the old church on Fourth Street was greatly enlarged; and the brown stone church at the corner of Seventh Street and Nicollet Avenue was built and dedicated free of debt.

This is a very brief sketch of his life, up to the time at which he left us; the details must be supplied by the loving memories of those who knew him.

During most of his ministry among us the good pastor was suffering from the malady, hay fever, which attacked him with great severity in August of every year of his life, and which always left him with asthma. Because of this, his delivery was slow and deliberate,

though sometimes he rose to magnificent bursts of eloquence. But, whatever his delivery, no one could sit for any length of time under his preaching without realizing, that he was a sermonizer of unusual power and ability. His style was classic.

In the Session he was always a man of prayer. All who were privileged to sit in that body, while he was pastor, will remember the earnest petitions sent up by him to the throne of grace for God's blessing upon the Church, for the salvation of those out of Christ, for the higher Christian development of the members of his flock, and for the guidance of the Holy Spirit in their deliberations. He was always wise in counsel; a man of excellent judgment in devising plans and measures for the highest good of his people.

He was ever courteous in his treatment of the ruling elders, who shared with him the honor and responsibility of the government of the Church. There were, at times, differences of judgment as to the best course to pursue in emergencies that had arisen; but, when the judgment of the pastor was at variance with the judgment of the majority of his elders, Dr. Sample acquiesced courteously in the judgment of the majority.

He rose to his height, as a Christian minister, in his pulpit work. In his theology, he belonged to the most conservative school. This was to have been expected from one trained in the college and seminary, in which he was prepared for his life work.

To some, he seemed too severe. This was not surprising to those who knew him well; for how could any one be other than severe, who had, as he had, such an almost overpowering realization of the awfulness of sin and of God's hatred of it. His preaching was characterized by this intense hatred of sin, coupled with a longing to have the sinner come to Christ. His preaching, therefore, was always evangelical. There never have been heard from any pulpit more tender presentations of the love of God for the sinner and of the offer of salvation through the merits of the sacrificial death of Christ alone, than were presented by him from the pulpit of this church. He stood always and steadfastly for those great doctrines of our Church, a sinner lost and needing a saviour; and salvation through Jesus Christ alone.

The last characteristic of Dr. Sample's pulpit work, which need be mentioned, is that in it he always honored the third person of the Trinity—the Holy Spirit. He believed in His personality, presence and work; always invoked His aid in his preaching and pastoral work. There doubtless have been many greater pulpit orators in our denomination than he was, but none could excel him in beauty of style, which with him was classic; or in convincing logic; or in earnestness of delivery; or in the faithfulness with which he expounded the word.

As a pastor, Dr. Sample was tender and sympathetic

to a remarkable degree; it was not strange that, when he resigned his pastorate, there were many who felt that one of the greatest sorrows of life had come upon them and that they could never become reconciled to it.

Dr. Sample's affection for this Church ceased only with his departure to his higher reward. He was always delighted to come back to his old pulpit and to send greetings to this congregation. In March, 1892, the good ladies of the congregation arranged a delightful birthday party, in honor of the thirty-first anniversary of the dedication of our first church home. To this celebration Dr. Sample sent this greeting. "No friends are like the old friends. The pastor by the sea sends loving greetings to the flock by the river. 1st Thessalonians 2:19; Romans 15:33."

It would not be doing full justice to his work among us, were we not to emphasize his tact and influence in moulding the early life of this Church along denominational lines. While Dr. Sample was never a narrow sectarian and always placed Christian brotherhood far above denominationalism, yet he dearly loved the Presbyterian Church, its doctrines and polity. He took a feeble Church, founded upon a basis of Scotch-Irish and Welsh Presbyterians, to which had been added many from other denominations. Quietly, but surely, he trained and educated his people, until he had de-

veloped a united congregation, loyal to the denomination with which it was affiliated.

The memory of Robert F. Sample shall endure here as long as Westminster Church shall last. He has fought a good fight; he has kept the faith; he has now received that crown of glory which was laid up in Heaven for him. He rests from his labors but his works do follow him. God grant that this dear Church, so closely associated with his name, may never lose to any degree its firm grasp upon those great truths, the heinousness of sin; redemption through Jesus Christ alone; the ultimate reward of those who love and serve Him here."

The ministry of Robert F. Sample was followed by that of David James Burrell. He came to us from the Second Presbyterian Church of Dubuque, Iowa, where he had done a fine work. His labors among us lasted only three years, when he was called away to the great metropolis, New York, where it was hoped he might accomplish that seemingly impossible task, build up a strong congregation in an old fashioned, sleepy downtown church. We all know what a magnificent success he has made in that work; and his former parishoners here delight to visit the old Marble Collegiate Church, to witness the evidences of his successful labors and to rejoice with him in that success.

Short though his pastorate among us, yet how suc-

cessful he made it! Tender hearted as a woman, he endeared himself to all by his pastoral visitations. He attracted crowds, to both of the Sunday services of the Church, by the attractiveness of his sermons, his fearless denunciation of sin and iniquity even in high places, and by the splendor of his eloquence. No wonder the pastoral committee, which selected him as our pastor, fell in love with him, as soon as they had listened to an address given by him before his class at Yale University, upon the occasion of the class reunion.

During his brief pastorate here his heart went out to the churchless people of this city and state. He gave to the city missions and church extension work an impulse, which it has never lost.

Bright, genial, happy, loving and tender-hearted David! How this people loved him, and how inconsolable they felt, when he finally decided that Providence was calling him to another sphere of labor. He left here aching hearts, but he carried with him the affectionate love and best wishes of this people.

We, who love him still, rejoice now with him that he has a son, David DeForest Burrell, who is also preaching with acceptance and power the same blessed Gospel, which his father loves to preach.

But God was good to us. By His providential leading and guidance, the pastoral committee, appointed to choose a successor to Dr. Burrell, was unmistakably



led to agree upon Rev. Pleasant Hunter, D. D., of Newark, N. J. Dr. Hunter was in the enjoyment of a happy pastorate in Newark. The pastoral committee would not, for this reason, present a call to this Church, until it had received definite information that he had just received, and was considering, calls to three other important churches in this country.

After a careful and prayerful consideration of the matter, he accepted our call and the pastoral relation with us was soon consummated. There followed one of the happiest pastorates, lasting for over seven and a half years, which has ever blessed any church. With a great body and commanding presence; a fine delivery, rising often to heights of impassioned eloquence; a flow of words like a torrent; and a heart of love, greater than all else, it was no wonder that he soon captured his congregation and that crowds flocked to hear his sermons. For the troubled and afflicted he was always the sympathizing comforter. For the sinner he had always a message of hope and cheer. It took him only a short time to bind the hearts of this people to him by bonds of love, whose severing left distress and sorrow when he felt called upon, as he believed by Providential guidance, to resign this charge.

By the same Providential leading, Dr. Hunter has just been led to the pastorate, for the second time, of the Newark Church from which we called him. He has accepted it, as a call of duty. The people of



Westminster Church still cherish a warm affection for him and will follow him with their hearty and affectionate good wishes, and their earnest prayers that he may succeed in building the Newark Church up once more into a strong, harmonious and useful people.

After Dr. Hunter had left us, a pastoral committee was chosen to select and nominate to the congregation his successor. From the beginning, it appreciated the fact that the task would be a difficult one. The committee does not hesitate to admit that Providence took direction of their work, and sent to the congregation a man of God's own choosing. The indications that Providence alone was responsible for the coming to us of John E. Bushnell, were too evident to be doubted.

The historian spent a summer, a few years ago, at old Saybrook, Connecticut. His cottage was next door to the one occupied by saintly old Dr. Theodore L. Cuyler. Every day he had the pleasure of a delightful conversation with that dear old minister. The invariable question from him, at every meeting, was, "Well, brother, how is our John, the Beloved?" So Dr. Cuyler thought of him, and so he is to us—Our "John, the beloved."

As his people watch him in the pulpit, they can see back of him a line of Godly New England ancestry. Tender and sympathetic as a pastor, he is the support and comfort of those in distress and sorrow. His power as a sermonizer, always good both in matter and

delivery, is constantly growing and becoming more and more widely recognized every day. With a keen appreciation of those cardinal doctrines a sinner lost, a Divine Saviour Jesus Christ, and His longing to seek and to save those who are lost, he brings to his people tender and helpful messages of warning, love and cheer. His sympathies go out in a wonderful way to the weak and struggling churches in this and neighboring states, so that all of the pastors and workers of these churches regard the pastor of Westminster Church as their friend. His ministry among us has been signally blessed; and it has been a blessing also to this entire community. At this anniversary season this people unitedly prays, that this pastorate may be long continued.

Westminster Church has always been characterized by intense loyalty to its pastor. We would hesitate to make any comparison of these four pastors. We have honored and loved them all. Three have left us, each of his own volition, after a successful pastorate, carrying with him the love and good wishes of this people; one of them has gone to his heavenly home, leaving for us a fragrant memory. For him, who is now our under shepherd, we entertain a deep love and true devotion.

If this Church has failed to accomplish fully the work, which God intended it to do, the fault has be-

longed to the membership of the Church and not to any one who has been, or who is now, its pastor.

In addition to the pastors before named, we have also been blessed with a succession of pastoral assistants, who have done a good work in connection with the Church or its chapels.

The first ministerial assistant to the pastor of Westminster Church was Rev. Charles H. Curtis, who came to us from East Portland, Oregon, in the summer of 1897, as assistant to Dr. Hunter. He resigned December 3rd, 1900, shortly before the commencement of the pastorate of Dr. Bushnell, in order that the new pastor, whoever he might be, might be free to choose his own assistant. Mr. Curtis greatly endeared himself to the entire membership of the Church by his untiring energy and efficiency and by his unfailing courtesy and sweetness of disposition. He is now pastor of the Congregational Church of Rochester, Minnesota.

He was succeeded in June, 1903, by Rev. Alexander G. Patterson, who came to us immediately after his graduation from McCormick Theological Seminary. Mr. Patterson rendered very efficient service until October, 1905, when he became pastor at Hope Chapel, shortly after the completion of its new building. His labors in the Chapel have been wonderfully blessed of God. He has, from the inception of his pastorate, carried on, and he is still carrying on there, a remarkable

work. In April, 1905, Rev. Harry G. Finney, a graduate of Princeton Theological Seminary was called to become the pastor's assistant for two years. He entered upon the discharge of the duties of the office in June of that year; and the term of his engagement was renewed in 1907. A resolution was adopted by the Session of the Church, at the time he was invited to renew his engagement with this Church, which expresses our appreciation of Mr. Finney and his services. The resolution is as follows:

"Resolved, that, as a Session, we desire to place on record a minute expressive of our affection for Mr. Finney, and of our high appreciation of the earnestness, consecration, tact and ability, with which he has discharged the important and often trying duties of his office; and our acknowledgment of the success, which has attended his labors among us. He has greatly endeared himself to us all and to the entire membership of our Church and congregation."

The first pastor at Hope Chapel was Rev. T. B. Greenlee, who, after filling the position for only a few months, applied to the Presbytery of St. Paul for the organization of an independent Church on that field. Such Church was organized, against the wishes and the judgment of the Session of this Church. The movement was not a success; for, after a feeble existence of about one year, Mr. Greenlee left the field and the Presbytery turned the whole work back again to West-





ROBERT F. SAMPLE, D.D.,  
Pastor 1868-1887

minster Church, encumbered with a debt of nearly \$2000 which the Church at once liquidated.

Succeeding Mr. Greenlee, during the pastorate of Dr. Burrell, John Handyside, a Scotch lay evangelist, now an ordained minister and pastor of the Church at Atwater, Minnesota, labored for many months at the Chapel and did good work there.

The next pastor at Hope Chapel was Rev. Samuel G. Neill, who was called to the work from a captaincy in the Salvation Army. The attractions of the old army life proved to be too strong for him, for, after six months of work at Hope Chapel, he left the field and returned to the Salvation Army.

During the pastorate of Captain Neill, the character of the neighborhood in which the Chapel was situated, began to change rapidly and it soon became apparent that more of an institutional work was needed to meet the conditions of the field.

To Captain Neill's successor, Mr. Charles Stelzle, more than to any other person, is due the inauguration of the important work for young people now being carried on at Hope Chapel. He exhibited, in the formulation and carrying out of the plans for this work, those unusual gifts of mind and heart, which are now being so signally manifested in the great work which he is accomplishing as Superintendent of the Department of Church and Labor of the Board of Home Missions. This Church should rejoice that,



through the work at Hope Chapel, it had some part in preparing him for the wider field of usefulness, in which he is now engaged.

Mr. Stelzle resigned the pastorate at Hope Chapel some years since, in order to undertake what appeared to be a larger work, in the Markham Presbyterian Church of St. Louis, Mo.

There followed successively as pastors at Hope Chapel, Rev. John C. Faries, who had grown up as a member of Westminster Church, Rev. E. W. Brown and Rev. Neil H. Gilchrist. Mr. Faries is now pastor of the Glen Avon Presbyterian Church of Duluth, while Mr. Gilchrist occupies the important position of pastor at large of Adams Presbytery in this state.

Mr. Gilchrist's successor was Rev. A. G. Patterson, of whom we have before spoken more fully.

At Riverside Chapel we had as the first pastor, Rev. Charles C. Christianson. He began his work at the Chapel as a layman, but was afterwards ordained as a minister. Mr. Christianson did a successful work as pastor for about two years, when he left the Chapel to become pastor of the First Swedish Presbyterian Church of Minneapolis. He was succeeded by Ezra F. Pabody, in praise of whom and of his work, it would hardly be possible to say too much. He was called in 1890, like Cincinnatus, almost literally from his plow; for, after a long and active business career, he had retired for rest and recreation to a country home on Lake

Minnetonka. He accepted the position of lay missionary at Riverside, at the urgent solicitation of the Session, of which he himself was an honored member, but with great hesitation on his part lest he might not be equal to the duties of the office. After a few years of service, upon the advice of Session, he applied in 1900 to the Presbytery for ordination as a minister of the Gospel, so that he might make his ministry more effective; and he was ordained to that high office February 7, 1900.

Mr. Pabody's work at Riverside, both as a layman and as a minister, was wonderfully blessed of God. Able in the pulpit, tender and sympathizing as a pastor; wise and loving as a counselor and friend, he was an inspiration and a comfort to all to whom he ministered in the Chapel and to the members of their families; and he made himself greatly beloved to those with whom he was associated in Chapel work.

In September, 1903, Mr. Pabody laid down the work, of his own accord, in order to enjoy a much needed and merited rest at his home on Lake Minnetonka. He was succeeded by Rev. W. S. Ward, who resigned on the 31st of March, 1905, and accepted a call to the pastorate of the First Presbyterian Church of Crookston, Minn. During his pastorate at Riverside he greatly endeared himself to all, especially to the young men.

Rev. Benjamin R. Weld entered upon the pastorate of Riverside Chapel on April 1, 1905. He resigned in

January, 1907 for the purpose of taking an extended trip through Europe, Egypt and the Holy Land. Soon after his return from this trip, he accepted a call to become pastor of the Second Presbyterian Church of Joliet, Illinois, where he is now laboring.

In July, 1907, the Session called Rev. W. E. Paul, of Rollo, Illinois, to the pastorate of Riverside Chapel. The call has been accepted and Mr. Paul began his labors on the first Sabbath of August.

This honor roll would be incomplete without special reference to Samuel H. Beaven, who labored for us as a lay evangelist for so many years, first at Farview and then at Elim. Mr. Beaven was faithful and successful in the work entrusted to him. He has been for many years, laid aside by illness from all activity in Christian work. His sublime faith and patience under his suffering are an inspiration and blessing to those who know him.

## CHAPTER VI.

### The Sabbath Schools of the Church.

The work in the Sabbath Schools of Westminster Church has been, and is now, as successful as in any other of the lines of religious activity, in which we have, as a people, engaged. An account of our Chapel schools is given in another chapter.

The home school had, like the Church itself, a feeble beginning. Indeed, it was found to be impossible to organize a school until many months after the organization of the Church, because of the difficulty of finding a place in which to hold it. In 1868, Mr. Joshua Williams, at the request of the officers of the Church and school, prepared a history of the school down to that date. From that history we quote the following:

“In April, 1858, we transferred our meetings to Fletcher’s Hall on Helen Street, and soon after, viz.: on the 25th of the same month, organized our school with about twenty scholars and six teachers.

The teachers were L. H. Williams and wife, Mrs. J. C. Williams, Mrs. Morgan (then Mrs. Taylor), Miss E. M. Williams and Mr. W. W. McNair.

J. C. Williams took charge of the school as Super-

intendent, which trust he held until 1861, when, on account of feeble health, he resigned and Rev. Robert Strong took his place. The school fully sustained itself during these years, increasing its number of scholars to 40 or 45, and adding to its corps of teachers, Miss Hannah Mullen, Mr. and Mrs. H. D. Beman, E. M. Wilson and sister, now Mrs. W. W. McNair and others, for a short time. Mr. A. C. Gowdy was chosen librarian during the summer. Our first library was procured in 1858. We sent the Depository at Pittsburgh, Pa., an order for books, enclosing \$20.00, which the agent, J. D. Williams, kindly sent to the Board of Publication, in Philadelphia, with a request for a donation; and we received books to the amount of \$44. Before the arrival of these books, we received, as a donation, a cast-off library from the Second Presbyterian Church of Pittsburgh, containing many excellent books, but so coated with the smoke and dust of that saintly city that we could not use them until after a thorough cleaning; even then they were so dingy the children could hardly be prevailed on to read them. This library was afterwards sent to the school in Medina Township, and our country friends hardly knew whether we designed to do them a kindness or to offer them an insult.

Our school, like the Church, was retarded in its growth and efficiency by the changes we had to make, from time to time, in the place of meeting, and hav-

ing only part of the time of a minister, as we had the services of Rev. Levi Hughes and Rev. J. A. McKee, in union with the Church in St. Anthony. Here it may be noted that of our original scholars, thirteen have become members in full communion of this Church and two or three members of other churches in the place. Of the teachers, two are gone to their reward, the others are still working here or elsewhere.

Rev. Robert Strong became stated supply in 1861, and continued to labor faithfully and efficiently, both in Church and Sabbath School, until the summer of 1864, when he was compelled, by failing health, to cease his labors. During this period the Church and school made rapid progress. Mr. Strong was immediately succeeded by Rev. R. A. Condit, and the school placed under the very efficient superintendence of Hon. Chas. E. Vanderburgh, who is still (1868) in that position.

We take pleasure in bearing testimony to the untiring zeal and industry of our Superintendent, and that to him is due the credit, in a large measure, that our school has taken rank with the foremost in our Church in co-operating in every good work. When four years ago he took charge of the school, its average attendance (teachers and scholars) was about sixty-nine, and the collections the first year did not exceed \$39.84; while for the last year, 1867, reports show an average attendance of one hundred forty-two and collections to the amount of \$246.62, of which \$166.18 was for



benevolent purposes. It has steadily increased, until it now has an average attendance of about one hundred fifty scholars with an efficient corps of thirty-four teachers. Its contributions to the cause of Christian benevolences have made it an example to other schools, stimulating them to increased liberality. Thus far, our report has been made for the most part from memory without the aid of written records. It would have been much more satisfactory, could we have had a written record of the history of our school during the time of its infancy and childhood. From what is here recorded, we see enough to excite gratitude to our Master and Lord for his blessing on our feeble, but well meant efforts, and much to stimulate to increasing activity in his blessed service. Some who started with us, when we had nothing but faith to sustain us, leaning on him "who will not break the bruised reed, nor quench the smoking flax," and "who can make one to chase a thousand and two to put ten thousand to flight," are now in glory, enjoying the rest of God's people. Some are surely nearing the confines of the unseen world; and, from God's providence in the past, we may all learn that, while it is true that the old must die, it is equally true that the young may die. Death has taken from among us both teachers and scholars, and so he continues to do. Where his dart shall next strike, no one can foresee. The Master says to each and all of us, "Work while it is called today for ye



know not the day nor the hour wherein the Son of Man cometh. Blessed is that servant whom his Lord when he cometh, shall find watching."

Unfortunately, the records of the school, for many years after the preparation of this report, have been lost or mislaid. It is, therefore, impossible to give a full and accurate account of the growth and work of the school, since that time; but, from the data obtainable, we can glean some information.

We learn that for several years, thereafter, Charles E. Vanderburgh was the faithful and efficient superintendent of the school; while well known names like those of T. B. Janney, L. P. Plummer, J. J. Ankeny, W. W. McNair, Joshua Williams, S. M. Williams and O. V. Tousley appear among the lists of officers.

T. B. Janney served for many years, most faithfully and efficiently as secretary and treasurer, and did much to contribute to the success of the school. He was followed by his business associates, Horace M. Hill and E. J. Moles, successively, each of whom rendered faithful service for several years.

One fact appears clearly in those earlier records, and that is, that the little school was remarkably liberal in its contributions to the various church boards and other benevolent objects. For many years the school was organized into a home missionary society and a foreign missionary society. The spirit of those early officers and teachers is shown by their action, taken at

a meeting held December 29, 1870. A resolution was then adopted as follows:

"We as teachers and members of the Sabbath School will in the future take a deeper interest in the Sabbath School, and labor more earnestly for its success, in the work of bringing the young to Christ, and establishing them in the faith of the Gospel. 2nd. In co-operating with the Superintendent. 3rd. In bringing others into the School both from the congregation and from without."

Two names stand out prominently in the more recent history of this school; one, that of William M. Tenney, who is now living in Boston. He served as its Superintendent for over seventeen years, from January, 1882, until the summer of 1899, when he removed from the city. His deep spirituality, his evident love for the school and those attending it, his tact and unfailing courtesy endeared him to all; so that it is not strange that to many he seemed to be the ideal Sabbath School Superintendent. During his entire term of service he had as his assistants S. H. Findley and Charles T. Thompson. Mr. Thompson while several times declining to accept an election as Superintendent for a full term, was yet obliged to accept the office twice to fill unexpired terms of others, viz.: that of James L. Monroe in 1881 and that of William M. Tenney in 1899.

The other name which should be made prominent

is that of Mrs. E. F. Pomeroy, who was for twenty-five years the Superintendent of the Primary Department, and whose remarkable and loving work with the young children of the Church has endeared her to both the children and their parents. Multitudes, who have been touched and influenced by her noble and self-sacrificing life, rise up now to call her blessed. S. H. Findley has been one of the most efficient of Assistant Superintendents for twenty-five years.

The Superintendents who followed Mr. Tenney have been Charles T. Thompson (for Mr. Tenney's unexpired term), Franc B. Daniels, L. K. Thompson, J. S. Porteous and R. Burton Tomlinson. The Sabbath School has always had at the head of its affairs, men of consecration and devotion to the duty entrusted to them; and it has always been, and it is now, blessed with a corps of faithful and able officers and teachers, through whose labors great good has been done.

As an adjunct of the school, but meeting at a different hour, this Church has for many years conducted a Chinese and Japanese School. The school was founded in 1883, by an honored elder, J. Hyde Monroe, who acted as its Superintendent until his death, in 1887. In his honor the Chinese boys of the city have maintained, for many years, a bed in the mission hospital at Wei Hein, China. A. G. Prentiss, then an elder, succeeded Mr. Monroe; and he, in turn, was succeeded by S. H. Findley, who served with great self-denial and efficiency for many years thereafter.

## CHAPTER VII.

### **Women's Work in Westminster Church.**

The history of no church would be even approximately complete, without special reference to the work of its women. In the historical sermon of Dr. Sample, preached in 1868, he bears this tribute to them: "It may be remarked that, for its growth and prosperity, this Church is largely indebted to the prayers and efforts of pious women." The same testimony can be as truly borne to the women, who have labored in the Church during all of the succeeding years of its life.

The women's societies of Westminster Church are a distinctive feature; they are many, and are adapted to every age. As soon as a child is born, its name may be entered upon the cradle roll; and, when three or four summers have passed over the heads of the little ones, they may become "Pearl Gatherers," bringing their pennies for the Master's use. Then, when a little older grown, they enter into more active work as "Gleaners," gathering in rich harvests, and, when young womanhood crowns them, they may, by their beautiful lives and earnest work, verify their right to the royal name they bear, "Daughters of the King."

Upon graduating from this band they find the doors of the "Guild" and of the other Women's Societies wide open to receive them, where every talent may be consecrated to the Master's service.

In order that this account of women's societies might be as accurate as possible, the historian has called to his assistance the women themselves, who know of this work by personal experience. The entire credit for these sketches belongs to the following named ladies, who kindly undertook the labor of preparing them, viz.: Mrs. Charles M. Godley, "The Woman's Sewing Society"; Mrs. L. P. Plummer, "The Woman's Foreign Missionary Society"; Mrs. E. F. Pomeroy, "The Woman's Home Missionary Society"; Mrs. Martha M. Cotton, "The Westminster Missionary Guild"; Mrs. George H. Miller, "The Kindergarten and Industrial Association"; Mrs. A. P. Bunce, "Westminster's Social Circle." These sketches are arranged in the order of the organization of the respective societies. They are printed just as originally written, except that a little editing was necessary to reduce them to the same narrative form.

## WOMEN'S SEWING SOCIETY.

The first Women's Society, ever organized in Westminster Church, was a Sewing Society, and its object was to aid the pastor and secure funds for the furnish-

ing of the new church, when it should be completed. This was in 1859, during the ministry of Rev. Levi Hughes. He called the ladies together and told them how much he felt the need of their sympathy and help. He spoke with much feeling and said he would have to give up the work altogether, unless they would rally to his support. Many new families were coming in and he wished them to aid him in his pastoral visiting, which, on account of his deafness, was a difficult thing for him to do. Accordingly the society was organized, having for its first president Mrs. Dr. Linn, who still survives.

They met once a week at the different homes, sewing all the afternoon, remaining to supper, the gentlemen coming in the evening and paying a dime. After working over a year, they had a sale of useful and fancy articles, realizing about \$100.00 from the proceeds. This was a straight sale with no objectionable features. Some of the ladies rather desired to have an up-to-date fair with grab bags, fish ponds, etc., but were restrained by the fear that the Captain (as Elder L. H. Williams was called) might not approve of such methods.

Quite a delegation from the Andrew Church attended this sale, to encourage their sisters in this their first effort, and all felt it was a great success. When, a few weeks afterwards this Church had a fair, the two young men of the Westminster congregation, Eugene



M. Wilson and W. W. McNair, procured a sled and took all the ladies, who wished to go, to the entertainment, thereby returning the compliment.

One very zealous lady was discovered to have brought along a basket containing the "left-overs" from the first sale, thinking she might have a chance to dispose of them that evening. Some of the ladies attempted to dissuade her, thinking it was hardly courteous to divert any St. Anthony money, those hard times, from its proper treasury, but she insisted that it was perfectly legitimate, as it was all for the Church. . On their return, the party was kept waiting out in the cold for this same lady, who was evidently making a last desperate effort to dispose of her pin cushions.

By the time the little church was finished, there was a sufficient amount in the treasury to furnish it. The furnishings were extremely simple, consisting of two stoves, the lamps, and the modest strip of red ingrain carpet, which was laid down the two aisles and upon the pulpit platform only. If any one desired his pew carpeted or cushioned, he did it at his own expense. Three chairs, upholstered in red, adorned the pulpit platform, while just beneath was the small table with marble top, and two cane seat chairs. When their work was completed, the members of the little society rested from their labors.

It was revived again when the church was enlarged and reorganized in 1872, in the parlors of Mrs. H. G.



Sidle. When the necessity of a new church in the not distant future was apparent, the ladies went to work with great zeal with this lofty aim in view, to earn enough money to buy an organ for the new church. After years of earnest work, their dream was realized and they had \$3,000.00 to their credit in the bank. In the meantime the brethren, who had been very active in circulating a subscription paper, had come to a dead lock and felt that nothing would relieve the situation, unless the ladies would offer their much cherished organ fund as a subscription to the new church.

This was a hard proposition, but at last they all agreed with the lady who said "We can't use an organ without a church to put it in," and cheerfully made the subscription. Then they bravely went to work again to accumulate another fund, this time to be used for the furnishing of the new church. Young and old went to work in the most energetic manner. They sewed, published cook books, gave strawberry festivals and fairs without ceasing. Their most important venture was to run a dining hall at the Fair Grounds for one week. This proved a mammoth undertaking, a building had to be put up and the necessary furnishings procured. Arrangements were made with a baker to roast 500 pounds of meat daily. Imagine the dismay of the ladies when, on the Monday morning on which the fair opened, the butcher drove up and unloaded 500 pounds of raw meat, saying the baker could





SECOND CHURCH EDIFICE,  
Nicollet Avenue, Corner of Seventh Street. Burned September 6th, 1895

not roast it, as one of his own ovens was out of order. Consternation reigned within the camp; but there was no time for lamentations. The lady in charge quickly jumped into her buggy, the meat was piled in around her and, completely imbedded in roasts of beef and veal, with legs of mutton waiving in the air above her head, she started off on her urgent mission. Many Westminster homes were visited and the ladies appealed to, and in some instances commanded, in this dire extremity, to help cook that meat. The next morning, bright and early after a sleepless night, the lady collected the meat and took it down to the Fair Grounds. This proceeding had to be repeated each day of the week, though many visitors to the Fair kindly took roasts home with them, thereby relieving the situation. When Saturday night came, a very tired but happy band of ladies counted up their net receipts and found they amounted to \$1,300.00.

When the Seventh Street Church was completed, the ladies fund had again assumed goodly proportions and was amply sufficient to furnish the church. The pulpit was furnished by the young ladies, Miss Callie Mackay giving the beautiful communion table.

For some time, after their mission was fulfilled, the Ladies' Aid Society kept up their organization, but as there were now so many other societies in the Church, it was thought best to discontinue it, but the wonderful record they made will never be forgotten.

## WOMEN'S FOREIGN MISSIONARY SOCIETY.

The Women's Foreign Missionary Society of Westminster Church was organized February 6, 1871, and was one of the first of the kind in the state. The suggestion for such an organization came in a letter, written by Dr. Irving (Secretary of the Board of Foreign Missions at New York), asking Dr. Sample to present the subject to the women of his congregation and urge their co-operation.

At the close of a Thursday evening prayer meeting he asked all the women present, who were interested in missions, to remain. The letter was read and it was then decided to organize such a society. This was done the following day in Dr. Sample's parlor, he presiding.

Mrs. I. C. Faries was chosen our first president; and, though only continuing as such for about three years, she was a most active member until her death in December, 1892. That she loved the cause is evidenced by her giving her eldest son, Dr. William Faries, to the work of Foreign Missions, and her only other son to the work at home.

The monthly meetings were held at the home of the President. The Women's Board of the Northwest was at this time only two months old, and we were at once in sympathy and in correspondence with it, sending our money through this channel. Miss C. B.

Downing, of Cheefoo, China, was our first beneficiary, the Society pledging, for this first year of its existence, \$75.00 towards her support.

To give coveted zeal and strength to our new undertaking, it was suggested that the women of the First Presbyterian Church should be invited to join us, calling it a Union Society. The invitation was accepted, and this arrangement continued during the years of 1872 and 1873. They withdrew in February, 1874, and were greatly missed, especially Mrs. B. B. Bennett, founder of Bennett Seminary, who would bring to the meetings, and read, letters received from Henrietta and Sarah Morrison of India.

That the growth of the Society was slow, is evidenced by the annual meeting of the Union Society in 1873, which was held in a small parlor with an attendance of only six, besides Dr. Sample, who opened the meeting. He was ever ready to aid and counsel us, sometimes presiding in the absence of the President.

Mrs. Sarah J. Rhea of Persia, who was attending the meeting of the American Board of Foreign Missions, held in this city, September, 1873, called the Presbyterian women together and, by a stirring address, aroused fresh interest and enthusiasm in the work.

Though weak in numbers, we were strong in faith, and decided to increase our offerings to assist in the education of Frank Myango, a native convert in Af-

rica, who was a pupil of Miss Bella Nassau. She enclosed, in a letter from herself, a letter written by him in English to us, which impressed us as quite wonderful for a boy with his limited advantages. He was then under the care of the Presbytery of Corisco, as a candidate for the gospel ministry. We began to help him in 1874; and have continued to do so up to the present time; and hope to as long as he is spared.

In this same year, the membership was increased, and we raised over \$100.00, which amount was swollen by gifts from Bands, which had been organized among our young people, to \$174.00.

Our second President, Mrs. B. C. Ramsey, was most zealous and enthusiastic in the cause. In September, 1877, Miss Downing of China, whom we had been assisting, visited us, and the next month Miss Vanduzee of Erzroom, Turkey. These visits meant much in increasing and keeping alive our interest. In those days, the missionaries and their fields seemed much further away than now, when swift steamers are plying the waters and cables connect almost every part of the globe.

The records say, that 1878 marked a new era in our history. We then had the honor of sending Miss Katherine Hale, as Mrs. Dr. Cochran, to Persia. She was well known to us, though a member of another denomination before her marriage. We proposed, as a society, to assume her support, but she declined as



her health was not robust and she was not certain of being able to do missionary work.

In 1880, Rev. Graham C. Campbell was set apart for service in Africa. Some of us remember the impressive service on that occasion, in the old home church on Fourth Street. Our Society gladly assisted in preparing the outfit for his bride. Mrs. Campbell, a few years later, translated into the Mponge dialect, "Here a Little and There a Little," this Society furnishing the funds therefor, of which Mrs. Sarah E. Oliver gave \$100.00. She, a member of Westminster Church, and closely identified with all its interests, was a member of our Society from the time it was organized till her death, in October, 1892. She denied herself, that she might bring large gifts to the treasury, in September, 1887, giving \$375.00 and the next month, \$150.00. Those who remember her simple life, know what those gifts meant of self sacrifice. The remembrance of her prayers and service were, above all, a most precious legacy to the members of this Society.

The early members of the Society do not need to be reminded of our Vice President, Mrs. Bessie O. Gillfillan, who was a most active member, regular in her attendance at the meetings and presiding in the absence of the President, contributing articles and giving consecrated gifts to the same cause, which was dear to her heart.

Mrs. Charlotte O. Van Cleve was a frequent visitor

at the Society's meetings, exerting a moulding influence upon our Society, as upon many others throughout the State.

When, in 1881, Miss Archibald, from our midst, offered herself to the cause of foreign missions, our enthusiasm reached its greatest height. We felt it such an honor and privilege to have one of our very own go to help fill depleted ranks. Her life, though short, was not given in vain, and Mateer Hospital, where Dr. Faries labored, is the loving memorial suggested by loyal hearts.

The Chinese class, which was organized by Mr. J. Hyde Monroe about 1883, raised money to build an addition to it, which they called Monroe Pavillion, and have continued for these many years to support a bed in it.

Mateer Hospital was made possible by the generous bequest of Mrs. M. M. Harris, of whom it may be said "being dead she yet speaketh," as a yearly legacy testifies to her interest. She was wise in counsel, active in service and her prayers and example will long be remembered.

Mrs. J. R. Hall, wife of an honored elder of this Church, was our President for about three years, filling that office until her death, in 1887. Of a retiring disposition, few who did not know of her brilliant work as a pupil, and then a teacher, would suspect the rare ability that lay beneath her quiet manner, though

all associated with her were impressed by her consecration to the cause of the Master.

Miss Eliza W. Baker is another, to whom much is due. Mrs. William M. Tenney was, for many years, a most useful worker, acting as President when her strength was hardly equal to the task.

We have been unusually blessed in having visits from returned missionaries. In September, 1890, we had three present at the meeting, Dr. Faries, Mr. Nevius and Mr. Campbell, and, in spite of bad weather, there were eighty present to listen to their stirring words.

In April, 1890, Mr. Lingle, at an evening prayer meeting, made himself known to us and told of his intention to go as a missionary to China; his wife afterwards united with the Church, so that she might be known as one of us.

The third President was Mrs. A. C. Morgan, who has so recently gone from our midst, that we can hardly yet realize she will never again be with us. She towers, above all other of our workers, in her many years of service and loyalty to her Master. Not only does Westminster love and honor her memory, but many others outside of her membership. She was her pastor's trusted friend and advisor, and worked in all departments of the Church, her activity extending to the Benevolent Societies of the city. All, who came in contact with her, were impressed by her saintly life.

We do not forget Miss E. E. Kenyon and her faithful labors, and a host of others.

• Mrs. E. S. Williams has been a leader, since she came to us from Chicago, in 1884.

1887 was our banner year, when we raised \$3,635.28. To our co-workers, The King's Daughters, The Gleaners, The Pearl Gatherers, we are indebted for help in sending our funds, and in later years the Christian Endeavor Society has aided us.

Since the date of our organization to August of 1907, the Society has raised \$29,468.00. Behind these figures looms our dear Mrs. E. E. Whitmore, for so many years our faithful treasurer. Who can estimate the prayers and efforts that are included in so large an offering, especially during years of financial depression when our large pledge seemed almost impossible of attainment.

Mrs. B. W. Smith has been a most worthy successor to Mrs. Whitmore for about ten years.

The following is a list of the missionaries, whom it has been the privilege of the Society to assist, since its organization in 1871:

Miss Downing, China.....	1871
Frank Myongo, Africa.....	1874
Mrs. W. D. Holt, China .....	1874
Mrs. Ward, China .....	1874
Mrs. Graham Campbell, Africa.....	1880
Miss Wilma Jacobs.....	1884

Mrs. Robert Mateer (nee Archibald)	
China .....	1886
Miss Fanny Ward, Mexico.....	1886
Miss Mabel Elliott, Mexico.....	1886
Mrs. Madge Dickson (afterwards	
Mrs. Mateer) China .....	1889
Mrs. Irene Lingle, China .....	1889
Miss Cooper, Siam.....	1890
Miss Medbury, Persia .....	1891
Mr. and Mrs. Wm. Wallace, Mexico	1894
Miss Edna Bissell, Siam.....	1899
Mrs. Rebecca Van Cleve Nicol, Syria.	1905

It seems only a short time since we prepared Miss Bissell's outfit for her far-away field, where eight years of continuous service so undermined her health that, on her return, her strength failed in California and she died there a year later.

Our youngest missionary, Mrs. Rebecca VanCleve Nicol, who, with her husband, is stationed in Tripoli, Syria, is well known. The enthusiasm of her going out is kept aglow by the frequent letters, which come to us. As a Society, we have been greatly favored in having visits from many returned missionaries, a son of one of whom is in a home in our midst.

For the personal presence and instructive words of these consecrated workers, we are especially thankful. Futurity alone will reveal the full results of their stirring appeals in our Church and family circles. On

the many, who have aided in accomplishing what has been done, has been conferred a great privilege, namely that of extending Christ's kingdom and hastening the glad day when "every knee shall bow and every tongue confess Him Lord of all."

The historian takes the liberty of adding, that the writer of the foregoing sketch has forgotten to mention herself. Mrs. L. P. Plummer has been, during the entire life of this society, one of its most interested and efficient members.

#### WESTMINSTER WOMAN'S HOME MISSION- ARY SOCIETY.

When the General Assembly decided upon committing the school work among the exceptional populations of our land to the Home Board, Mrs. F. E. H. Haines, of New York, was urged to undertake the organization of Missionary Societies in connection with the Synods, and General Assembly. Mrs. Haines visited Minneapolis in 1880, and again in 1881, urging Westminster ladies to organize for this work.

A committee was appointed by the Foreign Missionary Society, consisting of Mrs. M. M. Harris and Mrs. A. C. Morgan, to choose officers and formulate plans for this work. The Committee reported: for President, Mrs. E. F. Pomeroy; First Vice President, Miss E. E. Kenyon; Corresponding Secretary, Mrs. W. F.



Rodgers; Recording Secretary, Mrs. L. H. Terry; Treasurer, Mrs. T. B. Janney.

The Foreign Society bade their younger sister God-speed, and we have always been as one in Christ's work.

It was a glad hour when we gathered in our new parlors at the Seventh Street Church for our first anniversary, and with all our hearts, with joy, we thanked our Father for the hallowed memories of the dear Fourth Street Church.

In the early history of our Society, we were greatly favored by visits of missionaries on the field. Mr. Sheldon Jackson, from Alaska; Rev. and Mrs. S. Hall Young; Mr. and Mrs. Eugene A. Willard, and Mrs. R. A. McFarland, the first woman honored by the Board with a commission as missionary, have visited us. Our Society became greatly interested in this far away field, and, when a precious legacy was given to us after the death of Mrs. M. M. Harris, it was desired that this gift should be given to the Hospital at Sitka, a work in which she was greatly interested. This hospital, with its medical missionary and nurses, has not only proved a great boon to the sick in body but has also been a blessing to many sin-sick souls.

Our Society, each year, continues its glad offerings to carry on this important work at Sitka. This Society gives \$100.00 for the hospital at Porto Rico. We support six scholarships and a part of the salary of



Miss Prudence Clark at Chimayo, New Mexico. Our contributions in all these years have exceeded \$26,000.

Our memory lingers around the names of many, who have passed on to higher service. Mrs. Sarah E. Oliver, before her death, gave us large gifts for the various fields, in which she was interested. Through her generosity, one year our offerings exceeded \$3,500. We gladly cherish her memory.

We have been honored in having the Woman's Home Board as our guests in 1886 and in 1899.

In 1886 the Woman's Board met in Plymouth Church, and in 1899 we gathered in Wesley M. E. Church. The meeting in 1886 was the last that our beloved Mrs. Haines attended. In a few months she was translated, her benediction resting upon us. At this meeting, plans were discussed and partly perfected for our valued Home Mission Monthly.

There are names on the honor roll of our Westminster Church, that we gladly mention, who have been our substitutes on the field. Mrs. H. L. Burnett, widow of a Presbyterian minister of our state, spent nine years at Mt. Pleasant, Utah. Afterwards, at South Dakota, she found it to be her joy to work for the Indians. Her consecrated life left an impress upon many hearts.

Dr. N. S. Shulean, a medical missionary, went to the hospital at Sitka, Alaska. From this great work, she was called home by the illness of her aged father.

Mrs. M. F. Schucknecht, for nine years at Sitka, after taking a brief well earned rest, has just returned to the work of her choice.

Miss M. E. Logan, for many years a useful worker here in Westminster, is now at Sitka.

Rev. and Mrs. Graham Campbell, after service in Africa, returned on account of health, to take up the work in Africa of the South Land. One of our best schools for colored girls, at Barkerville, Va., is under their care.

In addition to the names of our missionaries from this Church, we cannot omit mention of some of those, who have been prayerful helpers in the past. From the rejoicings of the meetings of the Women's Home Board, in 1886, we came to days of anxiety and sadness. As we gathered for the missionary hour of June, we received a message from the sick bed of our beloved Mrs. M. M. Harris. It read: "Although I am not able to be with you this afternoon, I send my offering with love and best wishes for a profitable meeting. 'Rejoice in the Lord, and again I say unto you, rejoice.'

Very lovingly, your friend,

MRS. M. M. HARRIS."

Very soon after, she found joy in the presence of her Lord. A yearly gift still links her name to our Society, and most tenderly her memory abides in our hearts.

A yearly offering comes also from loving daughters in the name of Mrs. Isaac Skiles.

Mrs. E. B. Wilson was a "Mother in Isreal" to us, and we have a scholarship at the Farm School in Ashville, N. C., sacred to her memory.

Mrs. A. C. Morgan, who fell "asleep in Jesus" at the close of a beautiful Sabbath, was faithful to the last with her prayers for this work.

Mr. and Mrs. William Donaldson are gladly mentioned as our friends in any special need, by many kindnesses and timely gifts.

Miss E. E. Kenyon and Mrs. S. P. Farrington were wise in counsel, and friends on whom we leaned.

We greatly miss Mrs. Wm. M. Tenney, who never failed to cheer us on by her loving words and helpful aid.

Our first efficient Treasurer, Mrs. T. B. Janney, after seven years of service resigned on account of ill health.

Mrs. Chas. M. Godley took her place, and, for fifteen years, the faithfulness with which she watched over the treasury has been known to all.

But it would be impossible to name all, whom we would gladly mention.

The story of all these years is a pleasant one. The half cannot be told. But at this Jubilee, against our serial, we write, "to be continued" till America is won for Christ.

It is a joy to express our thanks to the beloved pastors and brethren of the Session, who have always aided us by their prayers and counsels.

### WESTMINSTER MISSIONARY GUILD.

The organization was christened in infancy, "The Young Ladies' Missionary Society," the name being changed later to the "Young Women's Missionary Society," and in March, 1907, it was found best to disband the early organization, unite with the "Westminster Reading Circle," in forming a new Society, and adopt a new constitution and the name, "Westminster Missionary Guild."

The first meeting was held at the home of Mrs. L. H. Terry, 818 Nicollet Avenue, on a bright October afternoon in 1882. Mrs. William M. Tenney and Miss Eliza W. Baker, representing the Women's Foreign Society and Mrs. E. F. Pomeroy, Mrs. T. B. Janney and Mrs. Philip Godley of the Home Society were the organizers. There were twenty young women present, at this beginning, and in November the membership had grown to more than fifty.

The very hour of the organization, preparations were made for a box to be sent to the Wasatch Academy, Mount Pleasant, Utah, which contained, when finished, twenty pairs of sheets, twenty pairs of pillow cases, towels in dozens, napkins, table cloths, etc.,

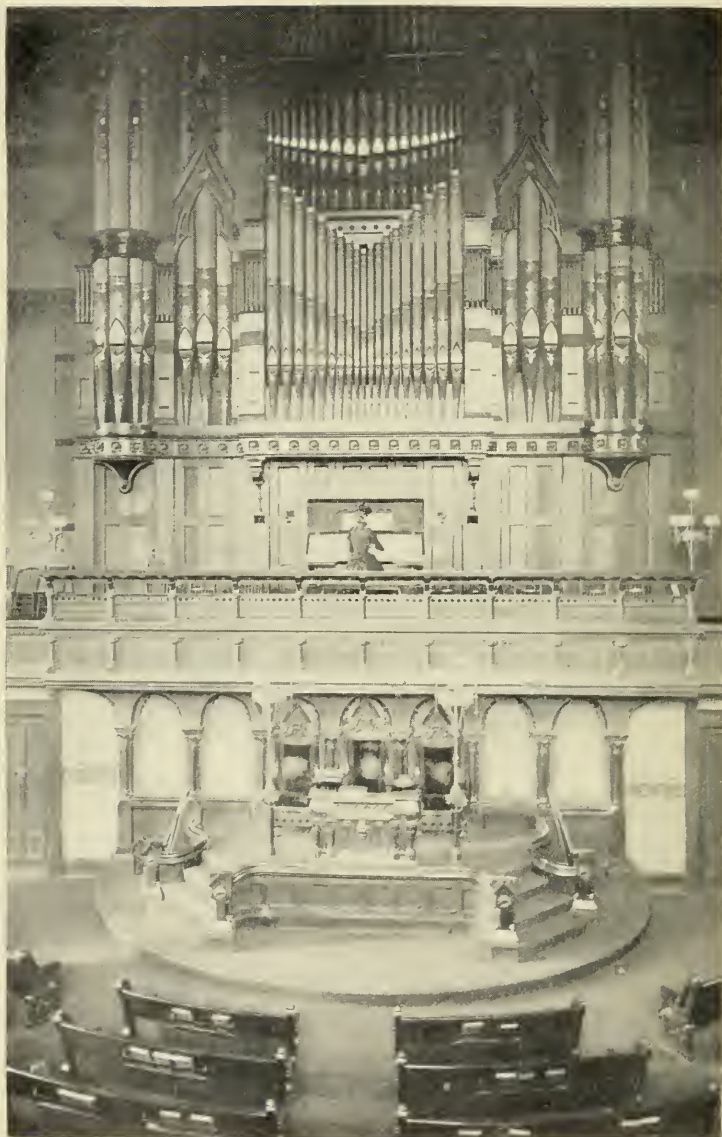
and which was valued at \$100.00. A scholarship of \$100.00 in the same Academy was assumed the first year, and has been carried continuously until now.

Mrs. L. H. Terry, now living in Santa Barbara, California, was elected its first President, and continued in office for several years; her fine spirit of devoted enthusiasm and her cheerful acceptance of work were an inspiration to the Society, and left an imprint on its character for the future. At one time, when presenting a call for help, she said: "Ladies, we have never refused any call for help that has come to us; need we begin now? If we undertake the work, I think the way will be opened for its accomplishment."

The object of the organization has always been "by study, prayer, and contributions, to aid the cause of missions of the Women's Boards of Home and Foreign Missions of the Presbyterian Church." The funds are divided equally between the two Boards. They are raised by voluntary offerings, and paid quarterly.

The regular meetings are held on the second Wednesday of every month at the church, and the Industrial meetings, for work on the boxes, occur at the homes of different members on the fourth Wednesday. The latter feature has always proved a strong attraction, and has added much to the Society in a social way. During the early years we occasionally remained for "tea," when the Associate members, our husbands and brothers, joined us for an evening's





PULPIT AND ORGAN LOFT OF SECOND CHURCH EDIFICE,  
Corner of Nicollet Avenue and Seventh Street



entertainment; but more recently an annual reception is held for them.

Some of the first work done at the sewing meetings was the furnishing of the "Terry room" at the Wasatch Academy, from the dainty window curtains to the cherry rag-carpet for the floor.

Some of the objects to which the Society has contributed through the Home Board are, besides the scholarships at Mt. Pleasant, another at Good Will, South Dakota, the salaries of Mrs. Granger, Miss Donnelly, Miss McGraw and Miss Clark, the Freedmen's General Fund, and many valuable boxes of clothing, books, dolls, baby layettes, etc., to both Home and Foreign fields.

Through the Foreign Board, we have contributed to the salary of Miss Edna Bissell, supported a scholarship at Sattillo, Mexico (originally at Monterey), one at Urumiah, Persia, and have sent funds to the Sarah Mateer Memorial Hospital at Wei Hein, China.

It has been the privilege of the Society to see one of its members go out to active service for the Master, Mrs. M. F. Schucknecht, who teaches in the Girls' Industrial School at Sitka, Alaska, and Miss Edna L. Bissell, who taught in Bangkok, Siam, until shortly before her call to Heavenly service.

To quote the words of its first President: "The record of the Society is one to be proud of. It has

not only been one of helping others, but of being helped."

The pledges have always been met, and more. There has always been a feeling of good comradeship among its members, something akin to that in a college sorority. Deeper and more systematic study of the various fields has led to greater spirituality and a desire for larger things.

At the opening of the year last spring, it was decided to unite with other young people's organizations of the Church in supporting two missionaries, one at home and one abroad, besides continuing the scholarships at Saltillo, Mexico and Mt. Pleasant, Utah. New Prague, Minnesota, will be the home of the missionary already assigned.

## KINDERGARTEN AND INDUSTRIAL SOCIETY

The Kindergarten and Industrial Association was organized April 28th, 1884, as "Westminster Aid Society." The object was to furnish missions, belonging to the denomination, and to furnish suitable clothing to destitute children attending the Sabbath Schools.

Riverside Mission had just erected a chapel, and the Society undertook the furnishing of it. The cost of this and of a library amounted to \$432.56, which was raised by a special committee, and the Chapel was thus made ready for work. The funds, to carry on this

work, were to be raised by \$1.00 membership fees and a monthly pledge of five cents.

This work was organized by women, whose names the Church loves to honor for their consecrated and devoted lives, and was undertaken in the spirit of prayer and reliance on God's help and guidance. Among the names of those who were first interested in this work and have ceased from their labors are Mrs. M. M. Harris, Mrs. I. C. Faries, Mrs. A. C. Morgan, Mrs. A. M. Henderson, Miss E. E. Kenyon; and those earlier members, who are still active are Mrs. A. M. Clerihew, Mrs. W. P. Northway, Mrs. H. S. Weir, Mrs. Wm. F. Rodgers and Mrs. Geo. H. Miller. Mrs. Wm. M. Tenney, another of those earlier workers is now living in Boston.

The first industrial work was to take the sewing school, that had been carried on by Miss Clarke for two years, meeting in private houses in Riverside District. The chapel being ready, a sewing school was organized by the officers of the Aid Society, a visitor was employed to find the needs of the destitute, and clothing was provided from the generous donations sent in by the women of the Church, and much suffering was relieved.

Much time and thought were given by the officers of the Industrial School to finding the best methods of conducting the work. They adopted the plan of having the children pay a nominal sum for the gar-

ments made, and found the moral effect of this much better than of giving them.

The work developed rapidly along different lines. A boy's brigade was successfully carried on by Miss Eva McIntyre.

There was a kitchen garden for the little ones, cooking classes for the older girls, a director in the "Fresh Air Fund," a day nursery, a free dispensary.

There was never a call made on the Society, that promised to be helpful to the districts, but was gladly taken up. As the work grew, the financial demands grew, and the Society was greatly pressed for means and many of the monthly meetings were turned into prayer meetings seeking God's guidance and help.

In October, 1887, Mrs. Mary Plum offered her services for a kindergarten at Hope Chapel. A special donation of \$100.00 was given, and the kindergarten was opened, which was the beginning of a much larger and more definite work that has, from the first, appealed to the hearts and homes of these people.

The Society, realizing the benefits of this beautiful work, opened a kindergarten at Riverside, February, 1888, with Miss McCray superintendent for the remainder of the year.

Mrs. Susan Morse, the present Superintendent was elected after that.

In November, 1888, an industrial school was organized at Hope Chapel with Mrs. E. F. Pomeroy as

Superintendent. Most satisfactory work was carried on by a large number of devoted workers, and many were helped not only materially but spiritually, as that side of the work has ever been made prominent.

Mrs. E. F. Pabody was Superintendent of Riverside Industrial School from 1891, with a large and faithful corps of teachers, and a very successful and helpful work was conducted. Much time was given to the moral and spiritual well-being of the children, and many lessons of love were taken away with them to bear fruit in their homes.

Mrs. S. M. Davis conducted an industrial school at Farview with sixty children, with much love and devotion.

At this time there was much suffering in these districts, as many of the men of the families were without work. Many cases of destitution were relieved by the Kindergarten and Industrial workers, who acted as home missionaries. Often were the workers brought to face an empty treasury, when the needs were the greatest, and special meetings were held to provide ways to meet the exigencies.

At the close of the December meeting, 1892, the President, Mrs. O. J. Evans, read a letter from the Session of the Church, which gave little promise of funds from that source. The needs were great, as the obligations for the year had been assumed. After much discussion, in the spirit of meekness and love,

the meeting was turned into a prayer meeting, seeking God's guidance. It was arranged, that the following day be spent in fasting and prayer and that a special meeting be held on Friday. A number of earnest women were in attendance at this meeting, pleading prayers were offered for light, wisdom and guidance.

Mrs. S. P. Farrington said that, during the wakeful hours of the night, some thoughts had come to her very pleasantly as if in a dream, something like this. Call a mass meeting of the women of Westminster Church. The new pastor, Dr. Hunter, would like to meet them all and have the Presidents of each Society make a sketch of the aims and work for her Society, and thus he would be informed of the work being done in the Church by the Mission Societies; the pressing needs of the City Mission work should be emphatically brought forth in a manner, such as to awaken special interest among the women and move them to make pledges for the year for carrying on the work. This plan aroused much enthusiasm and the meeting was arranged. Dr. Hunter was greatly interested in helping, and the meeting proved a success beyond expectations.

As the result of this meeting, on the Sabbath before Thanksgiving the Society had a special sermon on the work and pledges for the support of the work were secured. The congregation became so interested, that,



ever since then in each year, the same Sabbath has been set aside as Women's City Missionary Sunday; and the pledges secured have been ample for carrying on the work, and the Society has been led to rejoice and give thanks over the Treasurer's reports ever since.

The tenth annual report gives many encouraging facts regarding the work. At the meeting, at which this report was presented, a letter was read from Mr. A. J. Condit, who was the first Superintendent of Riverside Sabbath School, telling of the very sad condition on the flats, when he began the work there. Rev. E. F. Pabody, the pastor, said he could hardly realize that the dark picture could have been true, for now one could go there in perfect safety, day or night, and he had as warm friends there as anywhere, and he gave a gratifying picture of the condition of the work and attributed it all to the principles and work of Christ. Mrs. S. P. Farrington was re-elected President at this meeting, having previously served two years. The following eight years were full of joy and gladness, the Society being able to prosecute the work with no anxiety for finances, for the many noble men and women had so generously donated the money as soon as they understood the needs.

During the twenty-three years the Society has had but three treasurers, the present one, Mrs. Emily J. Moles having served eighteen years, and much is



due her for the faithfulness in collecting the pledges.

Too much cannot be said for the work of the Kindergartners, Mrs. Susan Morse, whose work has continued nineteen years, and Mrs. Harriet Shryock, whose services have extended over thirteen years. Thousands of children have come under their influence during these years. Here they have had their first lesson in truth and love, and the influence has extended into their homes. Many of the foreigners have their first lessons in patriotism through their children, who are taught the love of our flag and what it stands for. Twelve nationalities have been in the schools at one time.

The mothers' meetings are a very satisfactory phase of the work. Many practical talks have been given them on home life and care of the children; and the results have been marked.

The social side of the work has not been left out, for they have been entertained with lectures, stereopticon views and special meetings, to which the fathers were invited. The Kindergartners visit the homes, and great help is given in that way. Many sick and in distress are helped, homes are found for little ones, work found for parents and counsel given to erring ones. This shows how far reaching is the work of this Society, behind all of which is the consecration of the workers doing all in the spirit of Christ. A message came to the Society from a dying mother: "Tell Westminster women, that

I ask God to bless them for all the Kindergarten has done for my children."

A day nursery for working mothers was conducted for a time, and at the time was of great help. There is a relief committee to provide clothing and help for the sick, and through them the many garments given by the Church have been cared for and given to the needy. Many garments have been received from the Women's Guild, which has greatly helped in giving relief.

The happy Christmas parties of the Kindergartens have become one of the delights of the work, and bring joy to many little ones and to their mothers. From the beginning of the industrial work, the problem has been, what to do with the many boys that needed work and guidance. A number of things have been tried; they all want manual training and classes have been carried on, as well as could be done with the equipments. Riverside is well equipped with tools, the gift of one of the contributors to this work, and the past year, the first satisfactory work was begun. The needs of Hope are the same, the tools being a necessity for the boys, and many boys being anxious for the work. Riverside and Hope Chapel buildings are well equipped for this work, as the most modern plans have been carried out and in both are large sunny rooms for all the work.

The sewing schools are conducted under the latest

improved methods, with paid supervisors. They do model work, leading up to garment making, so that a girl, who has completed the models, has received instruction in all the various methods of sewing. A large corps of faithful devoted workers give their time to these schools, every Saturday morning from November 1st to April 1st, their only reward being the pleasure of seeing the advancement made in their various classes.

The great improvements in these two centers are very marked, and some of the present workers in them were themselves started in the Kindergartens. The present success is due to the faithful workers, who first saw the needs of the work, and to the many others who have, through all the years, gladly given time and strength, and whose reward it is to see the work progress and know that much is being done for the furtherance of the coming of the Kingdom of God.

During nearly the entire history of this Society Mrs. E. J. Moles has been the efficient treasurer. Since its organization the Society has raised for its work the sum of \$29,602.12.

#### WESTMINSTER SOCIAL CIRCLE.

The Social Circle is the youngest of Westminster's Women's Societies. It was organized November 12, 1895, at the home of Rev. Pleasant Hunter, D. D., in

response to a notice on the Sunday calendar and a few approving words from the pastor. It was first called Westminster Sewing Society, but, at the end of a month, the present name was substituted. At the first meeting Mrs. Pleasant Hunter was elected Honorary President and Mrs. Charles T. Thompson President.

The sewing was done for the Mission Industrial Schools, for the Church Societies, as well as charitable work for private individuals; but the social affairs of the Church life fell naturally under its leadership, and were the dominant note, for some years.

To provide funds for the treasury, a mite box was passed at each meeting, until 1901, when yearly dues of twenty-five cents were substituted.

The Circle has never had either constitution or by-laws. This had led to independence of action, but, possibly to less responsibility. For seven years the meetings were held somewhat irregularly, and it was not, until the issue of the calendar of women's work in 1904, that the Social Circle was placed upon an equal footing with the older Societies, with a definite plan of work for the year.

As now arranged, there are fifteen regular meetings, seven of which last all day and are devoted to sewing for charitable objects. These all-day sessions are held in the Church sewing rooms, which are admirably

fitted up with three sewing machines and all necessary appliances.

A mid-day lunch, to which all contribute, is served in the spacious kitchen. The average attendance is about sixty. Among the charities regularly aided are: The Associated Charities, Humane Society, Bethany Home, Pillsbury Home for Working Girls, Maternity Hospital, Florence Crittendon Home, Home for Aged Women, Jones-Harrison Home, 'Travelers' Aid, Children's Home. A competent committee of seven cut out, plan and superintend the work, and nothing unworthy is sent out.

The social features have varied from year to year. For three years there have been thimble bees, two evening receptions to which the men are invited, the fall rally and annual meeting, nine in all, the majority being held at private homes. Besides these regular affairs, there are occasional picnics, and the Circle sometimes takes charge of general socials or receptions for the entire Church. Attendance at its own social affairs varies from sixty to several hundred. The Society has on its membership list about two hundred fifty names.

From the first, it has had a dual aim, to promote sociability and personal acquaintance among the people of Westminster congregation, and to aid worthy charities by personal work.

## CHAPTER VIII.

### Young People's Societies in the Church.

The Young People of Westminster Church have, for many years, been very zealous in religious work, especially in the line of missionary activity. The credit for the following sketches is due to Rev. Harry G. Finney, our efficient assistant pastor, and to a number of our good women, who have aided actively in forming and carrying on these Societies. These sketches are presented substantially as originally written, and, as nearly as possible, in the order of the organization of the different Societies and Bands. In the latter respect some mistakes may have been made, as there is some uncertainty as to some of the dates.

Organized work among the young people began with the "Westminster Mission Workers," a Society founded by Mrs. B. C. Ramsey, on October 10, 1873. Another Band, called the "Cheerful Givers" was founded the same year by Mrs. T. B. Janney. On May 30th, 1874, "The Zenana Workers" and the "Seek and Save Band" were organized, the former being a class of Mrs. L. P. Plummer and the latter a class of Miss Eliza W. Baker. These four Societies and Bands ex-



isted for five years and raised \$276.57; they then gave place to other organizations. After other temporary efforts, the work finally chrystalized into its present form with a half dozen or more organizations, with various modes of religious service expression, all of which have for their general object, first: To promote an earnest Christian life; second: To advance the mutual acquaintance of the young people generally of the Church; and third, to secure a sympathetic, intelligent and prayerful interest in the Church's work at home and abroad.

The latest work undertaken by them was the support of a pastor in each of the Home and Foreign Mission fields. The organizations supporting this new work are: The Westminster Missionary Guild; Senior and Intermediate Christian Endeavor Societies; Daughters of the King; Gleaners, Junior Chapter and Class No. 1 in the Sabbath School.

The Young People of today are the future of the Church. Yesterday is history, tomorrow lives in today. That the future of Westminster Church is safe, the following brief history of each of its Young People's Societies attests.

### THE DAUGHTERS OF THE KING.

The Daughters of the King is one of the many Missionary Societies of Westminster Church. This So-



ciety was organized in 1882, under the leadership of Miss Eliza W. Baker. It is composed of high school girls with, at present, forty active members. Monthly meetings are held on Friday afternoons at 4 o'clock. The objects of this Society are to instil into the young minds and hearts the true Missionary Spirit, to maintain a high standard of giving, not only of money but of time, labor and prayer, for the advancement of God's Kingdom. Much practical work is being done through this Society.

### PEARL GATHERERS.

In May, 1882, Gaylord Steele, a bright, happy boy in the primary class of our Sabbath School, was taken home to be with Jesus. Not long after his death, Gaylord's mother, Mrs. J. A. Steele, brought a sacred offering from his little bank, to be given that some boy might learn to love Jesus, as Gaylord had loved Him.

The primary class was at once organized into a Missionary Band, called the Pearl Gatherers, and the children brought their pennies, to be added to the precious gift.

A scholarship was taken among the Papago Indians, to be called the "Gaylord Steele Scholarship." To a little Indian boy was given the name we had loved, and for years he was loved, and prayed for, by the children of the class.

He is a grand man now, but still bears the name, and we hear of him through missionaries to that tribe, in Tuscon, Arizona.

The first year's report by the Treasurer, Bessie Gilmore, showed our offerings to be \$67, of which \$50.00 was for the Gaylord Steele scholarship, and \$17.00 for Persia.

In 1886, David Tenney was Treasurer of the class. The children of the primary class of those days, have grown to be men and women, but the "Pearl Gatherers" still remain an organization. The mothers of the older and younger children too make up any deficit there may be in the childrens' gifts. And the money for our scholarship is sent annually.

### "THE GLEANERS."

"The Gleaners" have learned the secret of perpetual youth, for though oldest of the exclusively young people's Societies, they are still, after twenty-four years of existence, from ten to fourteen years old, sweet, winsome, loving little girls, fascinating with the unconscious enthusiasm and charity of early youth.

Founded in January, 1883, under the patronage of the Women's Foreign Missionary Society, they assumed early, if not at once, a pledge of twenty-five dollars for a scholarship in Allahabad, India, which they have never failed to meet or to exceed. Establish-





DAVID JAMES BURRELL, D.D.,  
Pastor 1887-1891

ed to meet as a Foreign Mission Band, they soon began to give the surplus above their pledge to Home Missions and, in 1898, doubled their pledge in order to divide it equally between the two Boards. Since then they have never failed to go considerably beyond their pledge of \$50.00, and have paid into the missionary treasuries, during their entire existence, something over one thousand dollars.

The value of this, as of all Bands, is not measured by the money they have raised, except as this money is a measure of their spirit of self-denial and love.

The broadening of their sympathies through knowledge, training in service and systematic giving, and, above all else, the spirit of love and sacrifice for their Master and His little ones, are the only real test of the value of their work among the children.

## THE SENIOR CHRISTIAN ENDEAVOR SOCIETY.

The pastorate of Dr. Burrell marked the beginning of Christian Endeavor history in Westminster Church, the Society being organized in January, 1888. Ever cherishing the motto: "For Christ and the Church," the Endeavorers have made an honorable record in gifts to Foreign and Home Missions and in labor in the City Mission fields at Riverside and at Hope. The Westminster Endeavorers were among the first in the

city to organize classes for systematic study of Missions. Throughout its history the Society has been blessed by the cordial support of the pastors, and the active aid of the assistant-pastors.

### THE INTERMEDIATE CHRISTIAN ENDEAVOR SOCIETY.

In the year 1895, certain of the good Christian mothers of Westminster Church, decided that a training in religious expression was needed for the children of the congregation. In response to their desires, the Junior Christian Endeavor Society of Westminster Church was organized. After five years of active work, the Society was changed to an Intermediate Christian Endeavor. The Society was formed of the younger members of the Church and also any young person desiring to lead a Christian life. The meetings were held on Friday afternoons, to accommodate the school children, but later the attendance increased and the meetings were changed to Sunday afternoon at 4 o'clock. Meetings were held at first in what is now the Intermediate Department rooms, but the membership has so increased that it is now necessary to hold the meetings in the main Sunday School room. The membership is now of Senior age and is composed of University and High School students to the number of forty, who carry on an aggressive work.

## THE JUNIOR CHAPTER.

The Junior Chapter was organized May 5, 1907, with Miss Callie M. Cecil, Superintendent. The membership is composed of young people under 16. The purpose of the Society is to provide for its members an effective training of the heart, tongue and hand for religious and church work.

The Fujiyami Club for boys was organized by Mr. S. C. Woodhull in 1906 for the study of Missions, and has had a very successful career.

The Westminster Fellowship, organized in 1906, by Mr. C. W. Van Tuyl, as an extension of his Sunday School Class, is both a Bible Class and a Social Club for young men.



## CHAPTER IX.

### The Golden Jubilee.

#### Introductory.

After the preceding chapters, giving the history of the Church, had been prepared and largely printed, the committee decided, that it would be wiser to delay issuing it, until there could be prepared and printed with it a history of the Jubilee exercises. The historian was requested to prepare the chapters, containing such additional matter, including the addresses which might be made at the various meetings. As these addresses were largely historical, and unavoidably covered many of the events already described, in part at least, in the history already printed, there will necessarily be found some repetition in this volume. Nevertheless it seemed wiser to publish the addresses at the Jubilee exercises, as they were delivered, even at the expense of such repetition, rather than to change and abridge any of them, at the risk of impairing their continuity and beauty.

The annual congregational meeting, in April, 1905, had appointed Mr. J. B. Gilfillan, Chairman of the Committee to arrange for this celebration. The selection

of the other members of the committee was delegated to him. He appointed as such members, Rev. John Edward Bushnell, Elbert L. Carpenter, J. R. Gordon, T. B. Janney, George H. Miller, Curtis H. Pettit, J. S. Porteous and Charles T. Thompson. At an early meeting of the committee, it organized by electing Mr. Pettit as Vice-Chairman; Mr. Porteous as Recording Secretary and Treasurer; and Mr. Thompson as Corresponding Secretary and Historian. Subsequently the following sub-committees were appointed: on finances, Messrs. Janney, Carpenter and Gordon; on program, Messrs. Bushnell, Gilfillan, Janney, Pettit and Thompson; on music, Mr. Carpenter; on decorations and refreshments, the members of the Finance Committee.

Though several meetings of the Committee were held earlier, yet little of the work of preparation was accomplished until early in the year 1907. At the first meeting then held, it was voted to invite all of the former pastors, still living, and their wives to attend the celebration as the guests and at the expense of the Church. This invitation was given through the Corresponding Secretary. It was accepted by Dr. and Mrs. Burrell and Dr. and Mrs. Hunter. Mr. and Mrs. Strong, living in Pasadena, California and Dr. and Mrs. Condit, living at the same place, held the invitation open for several months, hoping they might be able to accept it. They were finally compelled by their physical condition to decline it.

The Committee, after carefully considering the matter, decided to have on the first evening, (Thursday) a more informal meeting, to which, after considerable discussion, the program committee gave the name, "Fellowship Meeting." This was to be followed by a reception on Friday evening. Saturday afternoon was given to the ladies, for the celebration of the work of their societies; while the week was to be closed by the celebration of the Sacrament of the Lord's Supper, with the reception of new members, on Saturday evening.

Sabbath was to be the great day of the feast.

To Dr. Burrell, as the Senior pastor, was given the privilege of preaching at the morning service; and to Dr. Hunter of preaching at the evening service; while to our own beloved pastor, Dr. Bushnell, was given the honor of closing the whole by an address, at the conclusion of the evening service, summing up the lessons of the Jubilee and sounding a forward note for the future.

In addition to these, special services in the Sabbath School and at Hope and Riverside Chapels were provided for, the details of the programs being left to the respective Superintendents in each of those Schools.

The plans, thus laid, were carried out in every detail. Each service was perfect; and it seemed as though Providence had set the seal of His approval to

it all. Even nature seemed to join to make the whole a success, for the weather was perfect and the bright sunlight and the beautiful tints of the autumn foliage gave a golden tinge to everything, which was in perfect keeping with our golden jubilee. Now and then, as the exercises progressed, a note of sadness was struck, as some loved one was remembered, who had done so much in life to make the past history of Westminster Church beautiful and glorious, and who had gone from our midst; but the predominating note was one of joy and gratitude to God. Though we might miss our loved ones gone, we could only rejoice in the thought of what they had accomplished, and in the victory which they had won.

An interesting circumstance, connected with the Jubilee, occurred on Sabbath. Dr. Burrell and the Clerk of Session found on the table in the pastor's study a program of the Golden Jubilee of Westminster Presbyterian Church in Detroit, which was occurring at the same time as ours. They thought it would be a good plan to send greetings to the Detroit brethren. The matter was mentioned to Dr. Bushnell and met his approval, whereupon the Clerk sent the following telegram:

"Westminster Church, Minneapolis, celebrating its Golden Jubilee, sends greetings to Westminster Church, Detroit, in her rejoicing. II Corinthians 13:14."

Before the close of the day, the following answer was received and was read at the evening service:

“Congratulations to the Westminster Church, Minneapolis, from the Westminster Church, Detroit. Read Ephesians five, twenty-seven.”

For all of the Jubilee services, one program had been prepared and provided, which was a marvel of beauty. It reflected great credit on the taste of the pastor and assistant pastor, who had superintended its printing and selected the paper, type and ink, and on the skill of Messrs. Byron & Willard, who had printed it.

### “THE FELLOWSHIP MEETING.”

October 3rd.

The exercises were opened at 8 P. M. with an organ voluntary by Mr. H. S. Woodruff, followed by the singing of the Long Metre Doxology by the congregation.

### INVOCATION.

Rev. Charles Thayer, D. D.

O God, from whom all blessings flow, we worship Thee, we rejoice in Thee, we give praise to Thee for what Thou hast done for the children of men. We rejoice, on this occasion, for the manifold mercies we

have received at Thy hands in the years that have passed, and may Thy spirit dwell in our hearts and work in us, that we may appreciate and benefit by the blessings, which Thou hast bestowed upon us. We pray Thee, give us Thy blessing upon this the anniversary of Thy Church. As we look back over the years that have passed away, we realize that all the way Thou hast led us, Thou has been with us through all exigencies of life, and Thou hast led us safely through all the difficulties and trials, that have beset us, and hast permitted us to meet here this day in Thy service. We thank Thee for these men and women, who have been instrumental in the upbuilding of this Church, and we pray Thee that this service, which we are to hold here, may serve as a step to a new consecration to Thee. May it be a season of soul uplifting, a season that may lift us up in a new consecration to Thee, for all that we have and all that we are we owe to Thee. We pray Thee grant Thy special blessing upon this meeting, and may Thy Holy Spirit be poured out upon us in a large measure in the days to come. We ask it in Jesus' name. Amen.

#### PRESENTATION.

Mr. John B. Gilfillan, Chairman of Jubilee Committee, then presented the report of the committee and introduced the pastor as presiding officer of the meeting in the following words:



“At the annual meeting of this Church, and congregation, in the month of April, 1905, a resolution was adopted, reciting in its preamble the approach of the fiftieth anniversary of Westminster Church and providing for a committee, to make suitable arrangements, for its observance. This committee met and organized, appointing the necessary sub-committees and secretaries. Meetings were held from time to time, as deemed necessary, and plans discussed and considered. The results of these deliberations appear upon the program, which is placed in your hands. A list of the committees and officers of the Church also appears upon the program.

In order to have with us former pastors and to secure a full attendance of the membership of the Church, the time of this anniversary was carried forward from August, the date of the organization, until October. It is not deemed necessary nor best to give now a detailed account of the deliberations of the committee. The results appear in the program. It may be proper, however, to make reference to one matter. After full consideration your committee thought it best to appoint a sub-committee to compile a history of the Church, to be printed for the permanent use of its members. Mr. C. T. Thompson, a long-time elder of the Church and clerk of the session, was chosen for this work. The history has been prepared with great care and skill, has been examined and approved by the



committee and printed. It will be published in a bound volume, like the one I hold in my hand, with an epitome of proceedings of the various meetings of this anniversary. The history will be disposed of at a moderate price. This volume, I am sure, will prove an interesting and valuable addition to the library of every one interested in Westminster. Mr. Ankeny, Treasurer of the Church, has charge of the receiving of orders for this book. The absence from the program, of an historian of the Church will be understood through this explanation of the work of Mr. Thompson for the committee, it being deemed more satisfactory to provide a complete history in permanent form, and in greater detail than could be given in an address. That this and all the work they have undertaken, may meet your approval, is the devout wish of your committee.

And now we are here to inaugurate this anniversary. It is believed that, in reviewing its past history and present condition, Westminster Church will find many, very many, causes for gratitude and rejoicing. The details of these events, coming through all the years, have been assigned to others who will follow me. My remarks must be purely introductory.

Fifty years is a long span, in the life of a church as well as of an individual, and yet we rejoice that we have still with us one of the original founders of the Church of fifty years ago, Mrs. Deborah M. Pettit, and also her good husband, Mr. Curtis H. Pettit, who has

been, through all these years, a valued and honored member of the Board of Trustees, and during most of the time, and now, its chairman.

Various changes have occurred in the pastorates of this Church, and always with the greatest regret on the part of the people. These changes, coming when the work and influence of the pastor seemed to be at high water mark for doing good, were somewhat difficult to understand. Whether the new fields, to which our pastors were called, were more wicked and were therefore more needy than ours, like Chicago, New York and New Jersey, I may not say, because I know not; every community knoweth its own wickedness. At any rate the Church, resting in the sublime faith, that there is a Wisdom higher than ours, ruling everything for the best, accepted the conditions thrust upon it, and we have been made happy in retrospect that always, in selecting a successor, that selection has proved a most happy one; and so we have come to learn over and over again the old lesson, that "the Lord will provide."

We had hoped to have with us on this occasion two of the early pastors of the Church, Dr. Strong and Dr. Condit, but we regret that by reason of illness, or impaired health at least, neither of them is able to be here.

Rev. Dr. Sample, Pastor for so many years, whose preaching and ministry were so acceptable, and whose

influence was so great, is no longer in the flesh ; but we have faith to believe his spirit is with us in these days. The impetus for good work augmented by his pastorate, has continued to this day and even this beautiful edifice, which we now enjoy so much, is simply the proceeds in a new form of the Church of Dr. Sample's time. But greater than all this was the work of Dr. Sample in building the spiritual temple of Westminster, laying its foundations, deep and broad, upon principles as enduring as truth itself, foundations upon which those following him have continued to build. Dr. Sample was never really severed from this congregation, but as long as life lasted he felt a special interest in it and in every one called to its ministry or its membership. Whenever he could revisit our city it was a source of unalloyed satisfaction to him and to his friends. This condition reached its climax when in this Church, his old home, he was made moderator of the General Assembly.

Two of our later pastors, who followed Dr. Sample, we all rejoice in having with us on this occasion ; but it will fall to the lot of him, who follows me, to extend to them fitting words of welcome.

In the later years we have been led by our present pastor into green pastures and beside still waters. In the near past, however, these waters were seriously troubled by an urgent and flattering call to him from another field of labor ; but that cloud has passed and I

feel assured that I utter the united sentiment of our people in saying, that, among all the causes for rejoicing upon this jubilee occasion, one of the chiefest of these is the fact that our beloved pastor is to abide with us.

I now gladly relinquish the chair to Rev. Dr. Bushnell, pastor of Westminster Church, who will preside during the further ceremonies of the evening.

Rev. John E. Bushnell, the pastor, thus presented to preside, then delivered the following address of welcome, after which the exercises proceeded in order as here follows:

"I thank you, Mr. Gilfillan, for your most kind and gracious words of introduction.

The joyful anticipations of this anniversary, which have for so many months filled our hearts, are now to be turned into happy fulfillment, which the printer will soon take and bind into a volume of history. In the meantime, let us rejoice and be glad in one another and in the Lord through the swiftly passing hours, that bind us together. Fifty years ago Godly men and women, under the blessing of God and the guidance of the Holy Spirit, builded better than they knew in the organization of Westminster Church. It began in weakness, as a beneficiary of the Board of Home Missions and compelled to share pastoral oversight with a sister church, in order thereby to divide its expense. In the years which have passed since then,

God has wonderfully blessed us. Certainly no prouder history of church development is recorded in our country, than that which we celebrate on this occasion. It is not, however, my function to rehearse that story, which has been most adequately written by your historian and which will also be illuminated, in certain particulars, by those best fitted to adorn the theme.

It is my especial privilege to extend a welcome to the greatly beloved former pastors, who delight us all by their presence as our honored guests. We warmly appreciate the sacrifice which they have made, in leaving their homes at this opening period in their own important Churches, in order to show their love for Westminster; and we are also grateful to their Churches for letting us have them to ourselves for this one week. Every Pastor of this Church has had occasion to be thankful for the men, who have gone before him in his sacred office. Each one of those, who have been pastors and removed, have adorned their profession by a noble life and consecrated and eminent talents. They have in every instance had the loving and loyal devotion of this people and could always be sure of a permanent place in their hearts. Their names will be cherished with reverence, and one of our greatest reasons for thankfulness today is that the unbroken harmony of Westminster is so clearly manifest in so beautiful a token as that. One of the greatest honors, of which I myself am conscious, is

that I am the successor of those men, and one of my chiefest anxieties is, lest I prove unworthy of my inheritance. Particularly on account of personal acquaintance and the longer term of their service here, do I delight in my three distinguished immediate predecessors, one of whom looks down on us from Heaven and two I am to have the satisfaction of greeting to-night. Already I note the happiness, which shines in your faces, at the sight of them on this platform and in anticipation of hearing their loved voices. My dear Drs. Burrell and Hunter; there are none more glad, than I, to salute you at this time. I hail your coming with gratitude, as I have long anticipated it with pleasure. Your presence was absolutely essential for this occasion, and I have trembled lest unforeseen conditions might disappoint our hopes of you. On behalf of all this people and our entire City, which holds you in honor and affection, I greet you and welcome you to share our Jubilee. If, my dear brothers, it were possible to bear you any grudge, it would be, speaking out of the natural man, that your lofty standard of character and your eminent efficiency as ministers of the Gospel are quite incompatible with my own ease of mind and body as your successor. But you have somewhat relieved the embarrassment of such a thought, by being the kind of men you are and preaching such a sweet and strong Gospel as you have, so that this people's hearts have grown so capacious un-







WESTMINSTER PRESBYTERIAN CHURCH,  
Dedicated February 15th, 1898

der your example and instruction, as to have ample room to store away, somewhere in their generous affections, as many as may follow, if they shall only prove worthy of such an enviable place, and without disturbing your own sure stronghold there.

We are sure you bring us a great blessing. We pray that you may also carry one away, to help you in your days ahead. I only voice, what the eyes of this congregation have already spoken to you. We welcome you back to the old home. We claim you entirely just for these days. The more you can mingle again with your old friends in their homes and, by the way, the more you can give them of yourselves, so much the more will you leave a helpful influence behind, which will make my own work lighter and brighter after you are gone away. And to Dr. Thayer, also on this platform, one of the Christian pioneers of the Northwest, whom we love as a Father in Israel and pray that his going to heaven may be long delayed, I extend a heartfelt greeting.

Let us now unite in singing what is, from top to bottom, a good old Presbyterian hymn. Let us all sing two verses of "How Firm a Foundation, Ye Saints of the Lord."

The audience joined in singing hymn No. 533, "How Firm a Foundation," after which a Scripture lesson, consisting of 1 Corinthians, XIII, was read by Rev. Harry G. Finney, Assistant Pastor.

Dr. Bushnell: It is with great regret that I have to announce that Dr. Adams, on account of official duties, is unable to be here this evening; but I am glad to call upon one of our esteemed Elders, Dr. Steele, to lead us in prayer. He united with this Church in 1878.

### PRAYER.

Dr. J. A. Steele.

O Lord, our strength and help, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. We pray Thee, fill our hearts with gratitude today, and may the meditations of our heart be acceptable in thy sight, O Lord our strength and our Redeemer! We cannot enumerate the manifold blessings, which Thou has showered upon Thy people in the past years, but we thank Thee for the protection Thou hast given us; we thank Thee for all that Thou hast done for us, for we have seen with our eyes and heard with our ears that Thou hast been mindful of Thy people. We thank Thee for the many years we have been permitted to spend in Thy service. We thank Thee, O Lord, for the Christian lives and examples, which Thou hast given us, many of whom have gone to join the throng above. We thank Thee,

O Lord, for the many opportunities given these people to extend Thy kingdom, and we thank Thee, Lord, for the wondrous unanimity that has existed during all these years among these Thy people. O Lord, we do praise Thee for what Thou hast done for us, and may these blessings serve as an impetus in the work of building up Thy cause here on earth. We ask, O Lord, that Thou wouldst do for us in the future as Thou hast done in the past, and may we always have Thy presence near us. We ask it not through any merit of our own, but we ask it in the name of Christ our Redeemer and the Holy Spirit. Amen.

A baritone solo, "Tell Me the Old, Old Story," was very effectively rendered by Mr. Harry E. Phillips, a member of Westminster Choir.

Dr. Bushnell: We shall be glad to hear a word from two pastors living, but detained at their homes by weakness tonight. Mr. C. T. Thompson, for twenty-seven years clerk of the Session of this Church, will present these greetings and such others as have come to his hand. Mr. Thompson is a man, to whom we owe an unspeakable debt of gratitude for writing a history of the Church, and for his long and faithful service as clerk of the Session of Westminster Church.

Mr. Charles T. Thompson then spoke as follows:

Fifty years ago the Presbytery of St. Paul extended from the St. Croix to the Missouri; and from Canada nearly to the southern boundary of our State; a migh-

ty future empire—but then an almost unbroken wilderness.

Fifty years ago, on August 23rd, a little band of Godly pioneers, Presbyterians of Scotch-Irish or Welch descent, organized within the bounds of that Presbytery and on the borders of that Wilderness this Church, which we love. In humble faith in an Almighty God and in reliance upon His promises, they laid for it a deep foundation of orthodox and evangelical Christianity. We, who have entered into the heritage of their labors, have much for which to be grateful today; but one of the greatest causes of gratitude to God is, that He in His kind Providence, has sent to this Church a succession of pastors who have faithfully, earnestly, prayerfully, and with distinguished ability ministered to us in holy things; and who have all of them continued to build the superstructure of Westminster Church, upon that foundation laid by the Oliver and Williams families in 1857.

Only six pastors in all! That of itself is a noble record in this restless age! Three of them honor and bless us with their presence today; while three are not here. It is for the absent that I am to speak.

In its earliest years the Church had three temporary supplies, Benjamin Dorrance, James McKee and Levi Hughes, none of whom became its pastor.

Robert Strong came to this Church, a young man in feeble health, in 1861. He had not yet been ordained

to the ministry; but he was ordained, and at the same time installed as pastor, in October, 1862. He continued his active pastoral work until May, 1864, when his health completely gave way and he obtained a long leave of absence from the Church, in the hope that he might become physically able to resume the work. In this hope he was disappointed, and, in the spring of 1865, his pastoral relation with this Church was dissolved. Mr. Strong was compelled, by reason of his poor health, to give up the ministry altogether. For the same reason he has been compelled to decline our invitation to be present today as our guest; but he sends to us this greeting, from his home in Pasadena, California:

“Charles T. Thompson, Esq.,

“My Dear sir: Your favor of the 14th is received, conveying the invitation for myself and my wife to be present as the Church’s guests at the fiftieth anniversary of the founding of Westminster Presbyterian Church. Pardon the seeming discourtesy of this long delayed reply to the invitation, supposed to have been extended through Mr. Pettit last winter. I understood Mr. Pettit’s communication was simply an announcement of an invitation, that would come more formally afterwards, hence the delay.

I have been considering the invitation, ever since it was first spoken of. It is needless to say how greatly I think I would enjoy it and how I should compare



with open eyes the city, as it now is, with what it was when I last saw it in 1864, and the little church on Fourth Street with the present noble building. These forty-three years have made changes, that are hard to be appreciated except by open vision. I should miss the old friends, who welcomed me in 1861, almost all of whom have passed away, but they served their generation faithfully and builded well your foundations on which you have erected so large a structure, the pride of the Northwest. The few that remain ought to be held in the highest honor, for they are worthy of it.

I have come to the conclusion that it will not be wise for me to accept the invitation. While I count myself an active man still, 'seventy years young,' yet I have my physical limitations, which make traveling not only a burden, but a danger; and, as I have never regained the power of public speaking, I could not add anything helpful to your public ceremonies, that would justify the strain. So I will hope to hear all about it at this distance, and rejoice that I had some little early part in the great accomplishment. Please express to the Committee of Arrangements my hearty appreciation of the honor of the invitation. I remain,

Very sincerely yours,

Robert Strong."

Before leaving Minneapolis in 1864, Mr. Strong had induced his young friend, Robert A. Condit, to come to this Church as a supply. Mr. Condit came in the



fall of 1864, and, after the resignation of Mr. Strong, in 1865, he was installed as pastor of the Church. The pastorate, which was very successful in many respects and which was especially crowned by the enlargement of the first church home for this congregation, was terminated by Mr. Condit's resignation in December, 1867. After that he was for many years a professor in Coe College at Cedar Rapids, Iowa. His residence now is in Pasadena, Cal., though, at present he is visiting among old friends in Illinois. He had confidently expected to have been present with us today, but his health is such that it did not seem to be wise to endure the strain. He sends to us these words of greeting:

"Mr. Charles T. Thompson.

Dear Sir: Your letter of the 14th from Minneapolis has been forwarded to me here. I fully expected to attend the anniversary of the founding of Westminster Church, but, in my present state of health, I do not think it would be wise for me to do so. I wish, however, to thank you and through you the Committee for their kind and generous invitation extended to Mrs. Condit and myself.

It would have given me great pleasure to have been present on this occasion, and to have joined in these exercises.

May the blessing of the Great Head of the Church continue to rest on Westminster Church.

Yours sincerely,

R. A. Condit."

The next, whose greetings I bring you, has entered in his eternal and blessed home, where he is worshipping in the temple not made with hands, instead of in the earthly temple which he so much loved.

The name of Robert F. Sample, who became our pastor in March, 1868, awakens blessed memories to-day. Few pastors have made upon the members of their congregation a greater and more enduring impression, than that made by him upon the congregation of this Church. The circumstances, under which he was called to the pastorate of the little Church, seemed to its members to be providential. He had been supplying the Andrew Church of St. Anthony for several years, and had definitely decided to remove to some other field of labor. Under these circumstances, the way seemed clear to the officers and members of Westminster Church to invite him to occupy the vacant pulpit of this Church. The records of the congregational meetings record the fact, that, to the members of the Church at that time, the indications of Providence seemed plainly to point to him as the one, whom they should call.

The Church records contain this entry: "God was better to us than we almost dared to hope, and, to our glad surprise, we found ourselves united in making this call. Our instinctive feeling was, in view of this result, surely this is of the Lord."

The pastoral relation thus auspiciously begun, and

which lasted without interruption for more than nineteen years, was marked during its entire course, by the presence and blessing of the Holy Spirit. His daughter, Mrs. Mary Sample Donaldson, sends us this greeting in her father's stead:

"Dear Mr. Thompson:—

It gives me unusual pleasure, on this jubilee of Westminster Church, to testify that my father, Dr. Sample, had peculiar affection for it, as his favorite charge.

It was there he celebrated his longest pastorate of nearly a score of years. In it he did his greatest work. He found his greatest satisfaction in the brown stone sanctuary on Seventh Street, and he secured the name "Westminster" for his Church on Twenty-third Street, New York. There he took many into the Church, whom he afterwards married; then he baptized their children, and received them also into the Church.

I remember how generous the Church was to their pastor and his family, at Dr. Sample's silver anniversary and at my own wedding, with great gratitude.

Although my father's ashes lie on the banks of the Hudson, his real home was in Minneapolis.

As the Douglas carried the heart of Bruce to the Holy Land, so on this anniversary day, I would bring Dr. Sample's heart to lay it upon your altars, with his prayer and ours that God's richest blessings may rain upon you forever.

With happy memories and fond hopes,

Yours in cordial greetings,

Mary Sample Donaldson.

I have no toleration for spiritualism in the common use of the term, but I do believe in that ministry of Spirits, of which the Bible speaks. I believe that God permits to His saints, who have arrived at home, the privilege of looking down upon the scenes of earth and of witnessing the fruition of their earthly labors in the Master's name. I believe, therefore, that Robert F. Sample is looking down upon this scene tonight, rejoicing with us over the accomplishments of the past. Shortly before he was called home, he penned these lines expressive of his longing for rest in that home.

Jesus, my Lord, I'll wait for Thee  
Until the morning.

I'm weary of this world of sin,  
Its strife and toil and noisy din,  
Its race wherein few ever win:  
Yet I would bear the cross for Thee  
Until the morning.

Jesus, my Lord, I'll wait for Thee  
Until the morning.  
Some day my sun will seek its rest,  
Strange glory lingering in the west,  
While sparrows hie them to their nest,  
And stars shine o'er the wide, wide sea  
Until the morning.

Jesus, my Lord, I'll wait for Thee  
Until the morning.

I'll meet lost friends when night is o'er,  
 Where we shall part no more, no more,  
 And love as once in days of yore—  
 But sweeter far 'Thy face to see,  
     In heaven's morning.

'Twill not be long; time hastens by—  
     Until the morning.  
 This life's a span, its course soon run;  
 Its work will all be quickly done;  
 E'en now we hear the signal gun;  
 And night gone by, I'll upward fly,  
     In God's glad morning.

The longing expressed in these verses has been gratified; the waiting has ended and "God's glad morning" has dawned for him. Just before that dawning, Dr. Sample, as his last earthly message, penned some other words, which have a forward look toward the Glory to be revealed. Those words, only changed so as to express the realization, rather than the anticipation, of his hopes, I give you as his own message of greeting tonight.

"At death the Christian simply crosses the summit of the earthly life, and lives on a sunnier side, whilst your poor sight stops with the intervening line hills. The immediate Beyond is an intermediate state of glory, where saints await the resurrection and the general judgment; a life that never extends downward

into hidden glades and deep shadows and experiences of pain, but one that suggests rather the plain of Sharon, which, leaving the troubled sea behind it, is continually ascending until it enters the city by the Joppa gate. Meanwhile, you tardier ones, toiling over the low ground, are enriched and comforted, as was Jesus in the desert, by the ministry of angels who report your progress on high, and departed loved ones now and then may come near to you—especially in some great emergencies of life—as Moses and Elias came to the lovely mount, and, putting their strength beneath your weakness, help you on your way.

Thus golden ladders will always be dropping low down, climbing thence among and above the stars. Then rejoice, while you wait for the morning, and sing brave songs as the consummation of your hope draws near."

Dr. Bushnell: We have had a beautiful pastorate, in connection with the upbuilding of our mission and charitable work at Riverside Chapel, that of the Rev. Mr. Pabody, and associated with that work I might say, and must say, was the ministry of Mrs. Pabody. Mr. Pabody has built his monument in the hearts of his people, and has consented to say a few words on this occasion.

## THOSE EARLY DAYS.

Rev. E. F. Pabody.

The subject assigned to me, "Those Early Days," I feel is not appropriate to me, for one-third of the history of the Church had been written before I came in to membership in it. So I stand before you to speak, not of the very early days of Westminster Church, but to say a few words of the later history of the Church. It was in 1875, that I became a member of it; and I feel very grateful to be permitted to stand here to-night, to bring some tribute to the memory of that man, whom we loved so dearly—Rev. Dr. Sample. No life has touched my life or the life of my family, as has the influence of his life. He gave us a very warm welcome to Westminster Church, he baptized our children and received them into the Church, and I was glad always to have his friendship; it was helpful and beneficial. He was a warm-hearted, sweet-spirited, generous soul in every way. His friendship was always helpful, benevolent, ennobling and inspiring. As a pastor he was sympathetic; no one, perhaps, more so, when great sorrow or trouble came into one's life. Those of you, who knew him, know that the great theme of his preaching was salvation; the dreadful nature of sin, and the love of Jesus Christ to save sinners was always his theme. Thousands and thousands were influenced by that theme and brought into close



communion with Jesus Christ. His influence was felt not only in this Church, but throughout all this Northwest; from the Mississippi river to the Pacific ocean his counsel was asked, his advice was sought, and he was often and urgently requested to appear upon the lecture platform all over this great country. His influence is still felt. We rejoice in the noble works he did here, we rejoice that the gospel he preached is the gospel still preached in this Church. At the General Assembly, held here in his own Church, he was signally honored in being given the highest office in the gift of the great Presbyterian Church in the United States of America. Although he has left this world, I believe his spirit is certainly with us tonight and he is rejoicing with us in the wonderful work done in the Westminster Church.

I entered the communion of Westminster Church in 1875 in June—nearly one-third of a century ago—and wonderful changes have taken place during that time. The little Church was on Fourth street, where the Vendome Hotel now stands. Dr. Sample's residence was a little brown frame building across the street from the Church; that house now stands on First avenue south, at the corner of Twelfth street, and I always think of Dr. Sample and his family when I see that house. The Church was small at that time, about three hundred members, and it seemed to me they were all gathered in that Church, and the Church members

were gathered, most of them, around the Church, could walk to it in a few minutes. Mr. McNair and others who lived on the East Side came in carriages, but some of them walked to Church. It seemed to me, when church was over, about one-third of the congregation went north on Fourth street to reach their homes. On First avenue north between Third and Fourth streets was Mr. J. J. Ankeny's home, and that of Mr. and Mrs. McLain, and a little further down was Dr. O. J. Evans, and a little further was Mrs. Whitmore. On Third street, between First and Second avenues, lived Mrs. Wm. P. Ankeny, while between Second and Third avenues was Mr. S. A. Harris; and near Second avenue and Fourth street Mr. Charles Godley; and across the street was Mrs. Phillip Godley, whose memory we cherish as one of the sweetest women the world ever produced. My home was next to that of Mr. Godley, and next north was that of Major Heffelfinger. In that block there were five families that were members of Westminster Church. Mrs. Burd lived where the Immaculate Conception church now stands. The members were gathered about the Church and the pastor. Going to my place of business I passed, every day, the home of Dr. Sample, and I often met him. My place of business was on the corner of Washington and Hennepin avenues and Dr. Sample, in those early days, preferred to go to the Post Office which was then in the old City Hall building, and he seldom passed my

place of business without coming in to speak a few words of greeting.

I have happy memories of those early days in Westminster Church; and I am glad to look into the faces of so many here tonight, and to recall the scenes of those early days. When going to Church, we met a great many people on the way there—there were friends going the same way, and they would walk together. There was no noise in those days, no street cars running, no Sunday traffic to disturb the quiet. The streets were not paved; it was absolutely quiet on Sunday, as quiet as in a country village, and O, how we enjoyed that quiet and what a contrast there is now!

One thing I have forgotten that I want to mention: Dr. Sample used to make this announcement after the benevolent collection: "You will find your cards at the store of Pabody & Whittaker, where you will call at your early convenience and pay them." Mr. Whittaker was a deacon in the Church and how glad we were to have the people come there to see us, and the friendships, that we formed there, will continue through eternity.

What wondrous things God has done for Westminster Church! How blessed we have been in the pastors we have had, who have preached the gospel of Jesus Christ in all its simplicity but with great forcefulness; and great multitudes have been drawn to love





PLEASANT HUNTER, D.D.,  
Pastor 1892-1900

and serve Jesus Christ; and the gospel has been carried all around the world through the influence of His spirit. What a great multitude are up yonder tonight! I think I have more friends up there, than I have down here; only a little while and we shall be gathered up there. We call this a Jubilee meeting, but what will that other meeting be? We cannot conceive of all the things, God has prepared for them that love Him.

Let us, on this occasion, all be devoutly thankful for the wonderful work that God has wrought in Westminster Church.

Dr. Bushnell: We shall have the privilege of listening for a few moments to one, who, for twenty-seven years was secretary of the Board of Trustees of this Church, and who represents the type of men who have gone into the foundation of this institution—Mr. Allen Hill.

Mr. Allen Hill, Secretary of the Board of Trustees 1874-1901, then spoke on

### THE PASTORATE OF DR. SAMPLE.

It is thirty-five years last Sunday, since I joined Westminster Church. If you will allow me, I will refer back a moment to Mr. Condit and Mr. Strong. It has been my privilege, for three winters, to worship in the same Church with these brethren, and to meet with

them is to meet Westminster Church. I have talked with them time and again of the early days here. Since he has been in California, Mr. Strong has been an honor to the Presbyterian Church; although he is not able to speak before the public, he has now the largest Bible class in the church at Pasadena, and his influence in the Presbyterian Church of Pasadena is equal to that of any pastor in the city. Mr. Condit's health is such, that he is unable to do any work whatever.

Dr. Bushnell said I could have only ten minutes, and for that reason I will not burden you with an address, but will read what I have to say.

A builder is often judged as much by the use he makes of the material he has at hand, as by his skill in planning the structure.

Let us see what material Dr. Sample had, when he undertook the building of what we know as Westminster Church.

From those who have preceded me, we learn that he had the keen and inquisitive descendant of the Pilgrim Fathers, the cool and conservative Scotch-Irish and Germans from Pennsylvania, the dashing and fiery cavaliers from Virginia and a few from the prairies of the West, who would brook no restraint. This then was the rough material, with which he had to build.

Now what of the tools, which he used in moulding



this apparently incongruous mass into a symmetrical whole?

The first was the Holy Bible, which he believed with his whole heart to be the word of God, the revelation of God to man. The second was Christ, the Son of God, Who upon the cross paid the penalty of sin, and through Whose atoning sacrifice all can come again into full fellowship with the Divine Father.

With these Divine truths, he entered upon his life work. Those of us, who sat for years under his ministry, remember with what fervency, and at times with tears, he urged the wrongdoer to come to Christ. We have seen him enter the pulpit with manuscript in hand, and, when he would begin to preach, the manuscript would be forgotten, and he would, as it were, pour out his whole soul in an earnest plea for the sinner to repent. Often, after such an appeal, many would come to Christ.

At other times, he would denounce sin in such terms, that many would be startled and beg of him not to speak so in public. To such his reply would be, "My Master described sin in stronger terms than I could possibly use, and shall I, His servant, make light of that which was so abhorrent to Him?" It was his love for his fellowmen and his strong desire that they should be reconciled to God, that made him such a power in the pulpit.

His influence as a citizen was always for the up-

building of society; and he would labor with all classes for this purpose. But his strong faith in the Divinity of Christ would not allow him to recognize fraternally any class or society, which would lower, in any degree, faith in the Divinity of Christ.

We all remember, with pleasure and profit, his visits to our homes. When trials or sorrow came to us, he was always ready with the right word of sympathy, the word, which would place under the trials and sorrows the love of God in Christ and cause our griefs to lighten in the abundant love of God.

My friends, we, who so long had the ministry of Dr. Sample, know that it was his faith in Christ, which gave him that strong hold that he had in this city and that was the means of making Westminster Church what it is today.

And you, his successors in this pulpit, have preached the same Gospel, and you have seen the same results follow from your efforts. When the Centennial of this Church is celebrated, may it be an occasion of rejoicing in the triumph of this same blessed gospel.

Dr. Bushnell: We have another speaker who is to tell us of other days. We are very fortunate in securing the consent of the long time treasurer of this Church, Mr. J. J. Ankeny, to come to this platform and say a few words.

I want to introduce our Financial Barometer, Mr.

John J. Ankeny, Treasurer of the Board of Trustees since 1871.

Mr. Ankeny: Mr. Chairman, I came here as most of you, to hear our distinguished pastors. It does not seem right, that the time should be taken up by the older members; but I am here and very glad to be here, and we are to be congratulated on having with us Doctors Burrell and Hunter, in celebrating this our fiftieth anniversary.

Fifty years ago last May I arrived in Minneapolis; and it was my pleasure to be present, when this Church was organized on August 23rd of the same year. I was in the city until the fall of 1857, when I went into Iowa and came back in 1861—I think it was the spring of 1861—and, when I arrived in this city, I had \$3.50 in my pocket. I went to Westminster Church at that time, and Westminster Church has been my home ever since. In the year 1864—forty-three years ago—I united with Westminster Church under the pastorate of Dr. Strong, and I have been taking an active part in church affairs since that time. I am the oldest male member of the Church today. Do not understand that I am the oldest in years, for I am not (laughter), there being a number here who are older in point of years than I, but I have been a member longer than any man.

Now in those early days so many things occurred, which I would like to speak about; but it is impossi-

ble. Many of you remember old Deacon Oliver (one of the Charter members), who used to come with his mule team and sled, bringing people to church; and we seldom opened our services, until we saw the deacon driving up and then we were always ready to begin. Dr. Bushnell referred to the time I took the treasurership in 1871. Thirty-six years ago I was elected treasurer of the Church, and there is a great deal that might be said in connection with that office; but I have not the time to cover the events from that period up to the present. We are getting up a Church history, which will contain a great deal about our financial affairs, and I want to ask everyone interested in this Church to procure a copy of that publication. It would take a great deal of time, to tell all about our financial difficulties and trials. In those early days we had a strenuous time financially, and we were obliged to go outside of the Church, and even outside of the city, to raise money to pay for our preacher and to pay the current expenses of the Church. When I took hold of the office of treasurer, we had the free pew system, and the envelope system was used for raising money; our receipts at that time were about \$3700 a year, and the disbursements were about \$4300, and so we were about six hundred dollars on the wrong side of the ledger at the end of the year. In 1878 we adopted the rental of pews. But we have gone through it all, and today it would be impossible to tell just

from year to year how matters financially have gone, but I can say that the last report shows (April, 1907) that our receipts for current expenses were \$16,250. I might state here, that Westminster Church today is entirely out of debt. The same can be said of our mission chapels, Hope and Riverside.

Our music at that time (1871) cost us about \$300 a year; at present we are paying \$3,250. Prior to that time we had a volunteer choir, which was composed of Mr. and Mrs. H. W. Wagner, Mrs. Charles Godley and Mr. Joshua Williams. We had a small organ at that time which required a great deal of muscular exertion to bring out the music, and your humble servant did the pumping. I well remember the annual meeting of the congregation held in 1875. It had been the custom to remain seated, while singing, and to stand during the prayers. You, Dr. Burrell, will remember prayers were often so long in those days (laughter), that one became very tired standing. There was much opposition to any change, but a compromise, suggested by Mr. W. W. McNair, was finally reached, that the congregation remain seated during the long prayer, and stand during the singing of the hymn before sermon and the closing hymn. I might say here, there were a goodly number of young people in the meeting that night and that they voted in favor of standing during the singing. The choir loft at that time was in rear of church, and singers could only be

seen while standing. The music at times was very thrilling and excellent, and the young folks were interested and preferred to face the choir during singing, and that was one reason why the motion prevailed (laughter). It was quite a while before some of our people could get into the new order of things, particularly to remain sitting during prayers.

In regard to contributions in early days for the benevolent fund I can say very little, as that was in charge of the session. I might say, however, that during Dr. Strong's pastorate (two years and a half) the contributions for benevolent purposes were for the year 1861 \$28.00; in 1862 they were \$45.00. The gross contributions for all benevolent purposes for the year ending April, 1907, were \$23,250.

Mr. Chairman, it is getting late and there are others here, from whom we are anxious to hear on this joyful occasion, so I will close. My earnest prayer is that Westminster may grow as much spiritually and financially in the next fifty years, as she has in the past.

I thank you.

Dr. Bushnell: And now I will let you have Dr. Burrell.

Rev. David James Burrell, pastor from 1887-1891, then spoke as follows:

I am happy to be here. The first sick call I ever made in Minneapolis was on a dear old lady, the mother of one of your members. She took my wife's hand



and mine and looked up, with a heart full of love for Westminster, and said, "I hope you like it, I hope you like it." And we "liked" (Laughter); and you can count on me as long as I live. I love Westminster Church. I think the only vote that was passed against me, when I was proposed as pastor of this Church, was by one of the elders—poor man—(laughter) on the ground that I was not orthodox (Great laughter). That is the only time, when that was ever alleged against me. The man who did that was the last man who, four years later, said good bye to me; and I will never forget it—and I will talk with him in heaven one of these days—and I shall never forget what he said. He came, a little after all the rest had gone, and he held my hand and pressed it hard, and said, "if anybody in this Church is sorry at your going, I am more." God bless his memory! Dear Professor Hall! How he did stand by me, when he found I was true to the right and to the elders, as well as those former pastors of the Church. Some of the elders are still in the land of the living, and some are living on the other side. But I would like to know what was the matter with William M. Tenney? Was there ever a dearer man? Down there in New England, he is now living a loving, helpful life. He is superintendent of his Sunday school in New England. How we loved him! Then there was Tenney's wife. She was so loyal to all of the work of the Church. You know the sky is full of faces tonight, of those who have gone on.



But it is a melancholy thing, to have to do with reminiscences. I may look back sometime, but I am not going to begin tonight. Some of the men have spoken of Dr. Sample. I never knew him here. I found him out, when I went to New York. He looked melancholy, but he had a twinkle in his eye. He looked as though life was not worth living, and yet he was so happy in living, after all. He lived so true to the mark; so true to the light. If ever a man lived true to the line, that man was Dr. Sample. I tell you Dr. Hunter, you and I and you (Dr. Bushnell) have got to live pretty well, if we size up to Dr. Sample. You have not said anything too much about him. I am going one of these days, where I am going to have a better time than I am having now; and, when I am gone, I only hope you will talk about me as you do about Dr. Sample. I hear his voice now. We were dear friends up to the time of his death. I feel the touch of his hands in mine now, and I feel with Wordsworth: A poet was going along a country road and saw a man swinging a scythe in the field, and as he worked he was singing. The poet went and sang his song:

“I listened till I had my fill,  
And as I clambered up the hill,  
The music in my soul I bore  
Long after it was heard no more.”

Now—speaking of this Church; this I suppose is a

fair to middling Church ; but give me the old Church. The second temple has no glory like the old temple to me. I take honor to myself for having put the pulpit out of Westminster Church, so the preacher is no longer a man way above the people, like a servant looking out of a balcony window, but he is one of them. Tell that about me, when I am gone (Laughter). That is one of the best things, I ever did. I loved that old church, and no other in this part of the world will be quite so dear to me. I was in one of Jerry McCauley's meetings years ago, and, after delivering the anniversary address, I stayed to the testimonial meetings, and all sorts of reformed drunkards gave praise to the power of the Gospel of Christ. At last a woman arose down in the rear of the room ; a thin faced, washed out, hollow eyed, weak sort of a woman. She rose and said nothing. There were tears running down her cheeks ; she said nothing, but quietly rubbed her hands and looked about. Then she said : "Oh, I love this place ! I love every window here, I love every board in the floor, I love every nail in the wall. Don't ever change this place ! Just two months and ten days ago I came through that door, a sunken, a lost woman. I knelt down with one of you (she pointed to the man), I knelt down over there, and a sunburst came into my heart. It was just there. Oh, I love this place ! Don't ever change it !" Perhaps there are people who love this place and say, "I was born here." God bless

you in the new house! The old was not better, the new is always better. I am not looking back, I am looking ahead for Westminster. I remember how sorry you were, when the old church burned. The dross may perish, but the grain is not affected. Tomorrow will be better than today. I am sorry we cannot have Dr. Sample up here in the light, but by God's Providence—and I am as true to Dr. Sample's memory as you men can be—for the conditions, as they are here now, you have a better man than he. You (Dr. Hunter) followed me, and you were a better man than I was. (Laughter). And better men are coming than Dr. Bushnell. That is the way it works in all cases. Tomorrow is always better than today. You cannot make me strike the line, because I believe in a good world and a good God. There are better times ahead for Westminster. But, when we are gone, let nobody mourn for us because we have been promoted, gone into the General Assembly of the first born, and singing better hymns than we are singing now. I think Thackeray made a great mistake, the same mistake I am making now, of hanging on too long. In "The Newcomes" the place to close his novel was, where the old Colonel died. What a place for stopping that was! You remember the old man lay dying, old Colonel Newcome, and, in his delirium, his boyhood came back to him. He was a pupil again in the old academy school, the head master was calling the roll.

The old Colonel heard the boys' names called one by one. At last he seemed to hear "Newcome." He rose on his elbow and with his eyes bright, he answered, "Absent, present!" and was gone. What do you think of that? That is the way Dr. Sample answered to his name. I am going to be here a week, and my heart will be glad every minute of every day I shall be here.

Dr. Bushnell: I will not stand longer between you and Dr. Hunter. Now, Dr. Hunter, the people are yours.

Dr. Hunter, pastor from 1892-1900, spoke as follows:

I was born to the ministry on the seventh of June, 1883. The first Sabbath of my ministry I had the pulpit removed, and it was never brought back. That was six years before the pulpit was taken out of old Westminster. Please tell that to your members. (Laughter).

There are a great many things, that I could tell in connection with my seven and one-half—nearly eight—years here. Some of the early incidents are very interesting to me. I might especially refer to the preliminary steps, and how difficult it was for me to reconcile easily some of the statements, made by the men of the pastoral committee, with some of the facts as they developed. A good brother came down to hear me preach, and after the service he said, "I was over in New York and heard of your Church, and thought I would hear you today." Another good brother came

up and said, "I was here in the east looking for a riding horse, and thought I would come in to hear you preach." (Laughter). There were several such things, that were very interesting to me at the time. Then, too, when the larger committee came to visit me it was simply impossible to shake them off, and one of the men who showed the greatest persistence was that good man, Mr. Tenney. Finally I conceived this plan: I said, "Come in and take dinner with me tomorrow night," and I thought if they sat at the table once, that would be enough; but it was not. Then I said, "I will hand you over to the whole session, and, if they are willing to lose me, I am willing." They went there and asked them to let me come. One of the dear old men said, "Well, if you came here and wanted to take our wives home, I suppose we should say yes." Some of the committee felt very cheap, when they left that night. I think I found more unusual things the first few weeks, than I ever found before. Everything that came up that was a little unpleasant, they said it was very unusual. I came out in May, and I said, "Have you no mosquitos here?" They said, "Oh, yes, we have a few, but very seldom." I came back in October, and in Chicago I asked, "Have you any mosquitos here?" The man said, "Lots of them." When I got to the hotel here I said, "You have a good many mosquitos here." "Yes," he said, "we have more than usual this year, but you know the mosquitos in

Minnesota don't bite like the eastern mosquitos! (Laughter). I thought they were the most unusual people I ever met. I put a stop to it in this way: We had several rainy days, and I said, "This is terrible, we will never see the sun again." "Oh, yes, we will," they said. "No," I said, "we will never, never see the sun again." They said, "Oh, yes, we had rain before." I said, "Is that possible? This must be an unusual year!" (Great laughter).

To be more serious. When I came to Westminster it was not long before I found the weather manufacturers on the committee who were so easily—I don't know what word to use—I was going to say sold, were usual men in all respects, but I did find unusual people, unusual in many respects. From the very first, I heard a great many good things about Dr. Sample and a great many good things about Dr. Burrell, and I was not at all discouraged; in fact, there was one thing that encouraged me much. Every one told me he was a great pulpit orator. They said, if he had been a politician, he would have been a "hummer." (Laughter). I knew I was not equal to him in that respect. Now, I want to tell you a story which then brought me much comfort. When I first came, a gentleman, speaking of the former pastors of the Church, remarked, "I do not think it possible for me to be as good as Dr. Sample was, but I would put up a big bluff to be as good as Burrell." (Great laughter). So I started



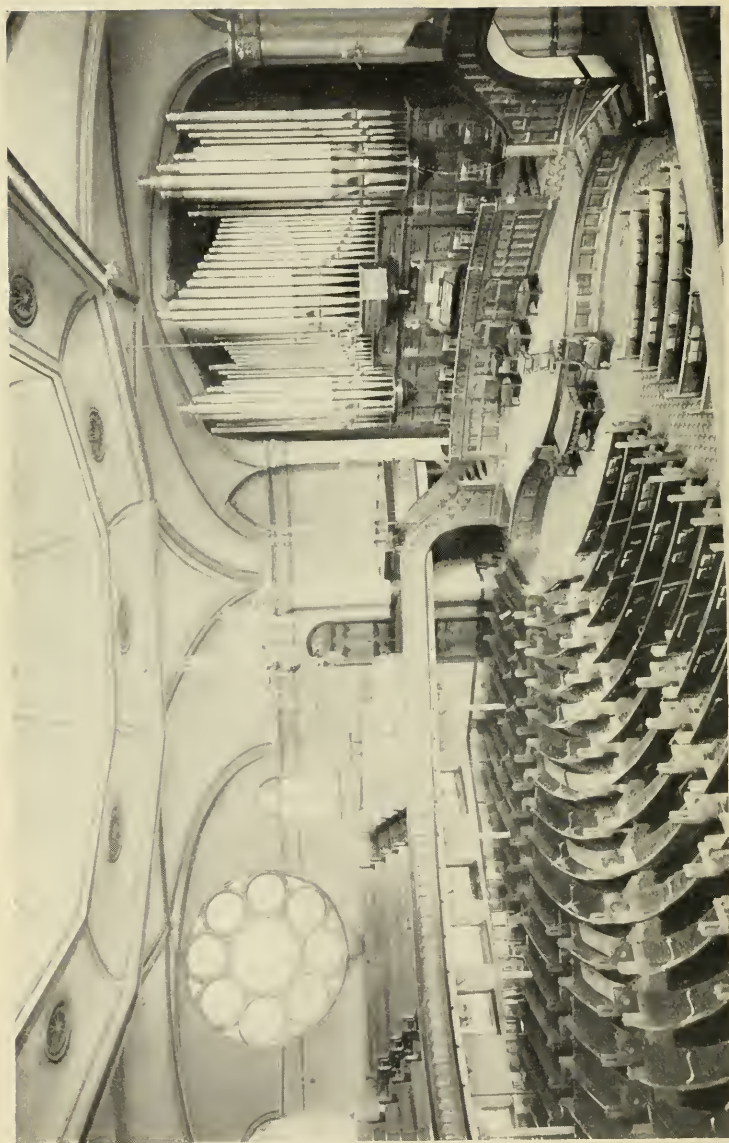
out here and said, "If I can't preach the way Burrell does, if I can't make a platform speech like he does, there is some little comfort I can take for myself from this story. The Doctor conceded the truth of the story, because he said I was a better man. (Laughter).

Those were seven and a half of exceedingly happy years. During those years, I came into your homes in times of sorrow and in times of joy. We were permitted to sit many times around the table of the Lord. I was permitted to receive large numbers into the Church, even during that year and a half when we were without a church home; and I seriously doubt if there is another church in the United States, that would have shown the loyalty that this Church showed. During that time, more than a year and a half, as I understand it (I may be mistaken) we worshipped in a theater, which was not considered safe as a playhouse, and, for that reason, there were several who remained away from the services, because it was a dangerous place. When we came back to the new church, there was not a pewholder who was missing. I tell that as an illustration of the loyalty of this Church. That describes Westminster Church.

During those years we had many happy times. We were together in sorrow and together in joy, and when we parted we parted the very best friends. I stood it for seven and one-half years and you stood it for seven







INTERIOR OF PRESENT CHURCH BUILDING

and one-half years; and now we are together tonight and can look into each other's faces, and feel that we are, in deed and in truth, friends. I rejoice with you tonight with joy exceeding that we are celebrating the fiftieth anniversary; and I trust that these days will be days that may be profitable, because they will lead some of us, who are younger in years and experience in Westminster Church, to feel that this whole atmosphere within these walls is one of inspiration and uplifting to us all. And, as we have brought to our attention the men and women, who have gone before, who were instrumental in the building of this Church, let us use these words and quote, "Seeing that we are encompassed about with so great a crowd of witnesses, let us do away with worldliness and selfishness and every sin that beset us, and let us run with diligence and sacrifice the race that lies before us."

I was touched tonight when I looked at the program and saw the names that appear thereon of the present members of the Boards, to note that six of the twelve Elders have come into office since I went away. Of the Board of Deacons, fourteen have gone into the diaconate since I left; and it is a blessed assurance to know that the work of Westminster will go on, because there are always those to fill the places of others who drop out.

Dr. Bushnell: Some one at the beginning of this Jubilee said to me, "I have one request to make: Please

let us sing the old songs." Now let us sing together that old song, "Shall We Gather at the River." After we have sung that hymn, I am going to call on one of the old veterans of the Northwest, who has given his life to the service of the Master, to come to the platform to pronounce the benediction.

After the singing of the hymn, the closing prayer was made and the benediction pronounced by the Rev. James A. Paige.

## CHAPTER 10.

### The Golden Jubilee==Continued.

On Friday, October 4th, the evening was devoted to a reception and reunion. The printed program contained the following invitation. "The members of the Church and congregation and friends are cordially invited to attend a reception for the pastors, former pastors and earlier members."

The guests of honor were Rev. and Mrs. David James Burrell; Rev. and Mrs. Pleasant Hunter; Rev. and Mrs. John Edward Bushnell; Mr. and Mrs. Curtis H. Pettit, who received the people.

The Chapel and adjoining rooms had been beautifully decorated for the occasion, and an orchestra played sweetly during the entire evening; refreshments were served by the members of the Westminster Missionary Guild, under the direction of Mrs. H. M. Hill.

The reunion of old friends was delightful. It is estimated that over seven hundred people were present. The occasion was a great success; and it appeared to be the universal opinion that it was the most enjoyable occasion of the kind ever held in connection with the Church.

## THE JUBILEE OF THE WOMEN'S AND YOUNG PEOPLE'S SOCIETIES.

The meeting on Saturday afternoon, was one of the most enjoyable of all. Upon the platform was Mrs. George H. Miller, who acted as presiding officer and introduced the speakers, and also a number of the oldest living members of the Church.

The exercises opened with the singing of the hymn, "The Church's One Foundation," followed by the Scripture Lesson, read by Miss Eliza W. Baker and the prayer by Mrs. E. F. Pabody.

The Chairman, Mrs. Miller, then introduced the other exercises with these remarks:

"We are glad to be here today and raise our jubilee song of praise for all the way Westminster Church has been led, from the day of small things until the present, when her branches extend in all directions even to many parts of the world. We shall be told of the struggles of those who laid the foundation of this Church; and our debt of gratitude will grow larger, as we learn what we owe to the faithfulness of those who built so well. We have entered into their labors, are reaping the harvest of what they so bountifully sowed."

I will now introduce to you Mrs. J. J. Linn and Mrs. Charles M. Godley, two of the oldest members

of the Church, who will give us their personal recollections of those early days.

Mrs. Linn: A few weeks ago, a Sunday paper, in noticing the coming Jubilee of Westminster, gave a short history of the Church, and to what it has arrived; its strength, resources, plentitude and power; the several churches that have grown from its ranks and are now strong and doing their own work for the Kingdom; its missions, charities and membership of more than two thousand. All this is a good showing for even fifty years in a western town, where there are several hundred other churches.

When the eight earnest men and women, who formed the first membership, after careful deliberation, decided, as the outcome of much prayer and faith in God, to make an attempt to form an organization, by holding a meeting, the notices to that effect were written on slips of paper and left at the different houses in the small community. This distribution was made by a school boy, Joshua Williams, the eldest son of Louis H. Williams, who was the father of Old School Presbyterianism in Minneapolis.

I have been asked to write something of the first woman's organization in the Church. Appealing to an unusually good memory, many of my early experiences stand out like pictures.

In the spring of 1859 the then new Westminster was holding services in Fletcher's Hall, which stood on



Helen Street, now Second Avenue South, a little east of Washington Avenue. It was a second story room over a store, with severely plain walls; paper shades hung at the four windows; a small, low platform held the desk and chair; and long wooden benches, with two bars at the back, were seats for the congregation. A black board on the wall and a small book-case for the use of the Sabbath School completed the primitive furnishings. On the side wall, near the door, were hooks for the hats of the men.

The congregation, while not large, was of the staunch and true. Many were of Scotch-Irish strain; fresh from the older states with all their opportunities and privileges; brought up in the old way, and their children after them. These were the foundation stones of the present Westminster.

The entrance, from the street, to this "upper room," was by a straight steep stairway, between two plastered walls. Once inside, it was God's House. No one seemed at all conscious of the barren surroundings, treading the bare floor with reverent feet, and with devout spirit and believing hearts enjoying the simple service so dear to them.

The Rev. Levi Hughes supplied the pulpit. He was of marked ability as a preacher and very acceptable as a pastor. After the invocation, a hymn was read and Mr. Joseph C. Williams, getting his pitch from his tuning fork, started a familiar tune in which all joined.

We followed Mr. Williams' lead in singing, but, as he was not always strong, if there was the slightest hesitation, Mrs. Williams' low, clear voice was heard and quickly followed. It was a cheerful service, though so plain.

Several months later, one sunny June morning, at the close of the sermon, Mr. Hughes asked the attention of the people for a few moments, as he had something personal to say to them. It was this: for some months past his hearing had been impaired. He had sought medical advice, but had found no relief, and felt that he should tell his people. It did not affect his preaching and would not be recognized, but in his personal relations with them, and, particularly with strangers, he found difficulty. He still hoped for the best, loved his work and did not wish to give it up; but the congregation must decide, and he asked them to give him some indication of their wishes. If he remained, he must ask for some aid in his work; and he particularly appealed to the ladies, who, he said, could greatly assist him, in welcoming the strangers who were beginning to come into the Church. All this was a surprise to many of his hearers. But one feeling prevailed; the desire to keep him with us, which was freely expressed.

In conversation with Mrs. A. C. Taylor the following morning as to what could be done to relieve the situation, I mentioned a society which existed in the

town I came from, which was, socially, a success and in a year gave us a sufficient return, as well, to furnish a new church, which was just completed and occupied when I left to come to Minneapolis.

Mrs. Taylor, afterwards Mrs. A. C. Morgan, of blessed memory, and I, discussed the method of this organization, and she laid it before the ladies of the congregation within the next few days. They responded with enthusiasm. A meeting was arranged, at once, and was held at the house of Mrs. John Walker. A society was formed and officers elected. It was called the Pastor's Aid Society, though for a short time it was known as the Sewing Society.

The members of this first society were: Mesdames Louis H. Williams, Joseph C. Williams, John G. Williams, A. W. Oliver, Henry Beeman, Peter Wolford, Curtis H. Pettit, John G. McFarlane, Noah Walker, John Walker, William P. Ankeny, Collins Hamer, Rockey, McLain, A. C. Taylor, J. K. Sidle, J. J. Linn, Misses Alice Williams, Louise C. Wilson, Eliza Gowdy, Etta Wolford, Etta Ege, Hannah Mullin, and Maggie Mullin.

Mrs. J. J. Linn was elected president (I suppose on the principle of ward politics, that the suggestor is made chairman), Mrs. J. K. Sidle, vice president; Mrs. A. C. Taylor, secretary, and Miss Etta Wolford, treasurer. At the fortnightly meetings each of the twenty-three members paid a dime. This counted something

in a month and was used to provide material for work. Please remember, that this was a day of small things. The ladies came early in the afternoon and sewed. Two old ladies, Mrs. Oliver and Mrs. Rockey, brought their knitting. A plain but acceptable supper was served, as all were excellent housekeepers. There were stipulations in regard to these suppers, so that it might be burdensome to no one, only one meat and one kind of cake being permitted. There was never a lack of entertainment or houses open to us. Gentlemen were invited in the evenings and acted as escorts, as we had no street cars, no lighted streets or even gas in the houses. The society was not a great success financially; but, when our little Church, on Fourth Street was finished, in the spring of 1861, we furnished carpet for the aisles and pulpit steps and platform, window shades, lamps and chairs.

There were no wealthy people among us, and no poor. All seemed in easy, comfortable circumstances; according to the standard of the times.

Socially, and in keeping the people together, the society was a decided success, for, when, as the months passed into Winter, Mr. Hughes' affliction increased so that he could not hear his own voice and, of course could not control it, he returned to his old home. For a time we had different supplies or half the time of the St. Anthony Minister.

The Winter of 1860 and 1861 brought us a share of

the troublous times leading to the Civil War, which no one escaped entirely. Our Church wisely abstained from any radical action and, though there was diversity of views, there were no disputations.

We had, always, strong countenance and support from the gentlemen of the congregation, particularly Messrs. W. W. McNair, Eugene M. Wilson, John I. Black, Noah and John Walker, all of Presbyterian families and training, and interested in our work and ready to assist. They were always in the right place at the right time. Gifted with wit and humor, with some happy temperaments among the ladies, they made the evenings interesting and so called amusements were not even suggested.

The second Winter, our gatherings were so popular that our rooms were always filled; even outsiders coming, bringing their friends and visitors.

Of the workers who were such an influence in the early sixties, were Mrs. Louis H. Williams and Mrs. Joseph C. Williams, whose beautiful lives shone upon their good works, and who by their cheerful consistent piety and kindly affectionate manners, were a blessing to all who knew them. Mrs. J. K. Sidle was one of our best workers in every way, accomplishing much in the building up of the society and Church. She loved Westminster, and constantly attended the services; and only three years ago she fell asleep, while her daughter was reading to her from her Bible. Mrs.

J. G. McFarlane, with her warm heart and open hand, was a valuable member. Mrs. A. C. Morgan did her first church work in Minneapolis at this time. Her true Christian character and marvelous tact are beyond any words of praise, and her works do follow her. Her memory is fresh in the hearts of Westminster today. Mr. William P. Ankeny was another of those interested and helpful. Always genial and agreeable, he filled in many places. He and Mrs. Ankeny, famous at all times for their hospitality, had, ever, open doors for all Church gatherings. Mrs. Deborah M. Pettit, Miss Alice Williams (now Mrs. Frederick Chalmers), Miss Louise Wilson (now Mrs. W. W. McNair), Miss Eliza Gowdy (now Mrs. James Chalmers), Miss Etta Ege (now Mrs. Burd), and Miss Maggie Mullin (now Mrs. McCaslin), are still with us to see the amazing results from such small beginning.

Deacon Andrew W. Oliver, the first ruling elder of Westminster, and his wife, whose home, in the country was at what is now 14th Street and Portland Avenue, rode in to Church in a comfortable rockaway drawn by a handsome pair of mules. These historic mules were always at the service of the church people, being used in the summer for Sunday School picnics, and in the winter, the rockaway was exchanged for a long sled, which carried the older people of the congregation, through the deep snow, to Church, afterwards gathering the children for Sabbath School. These use-



ful creatures never flinched from what was required of them; until (well, if it were in this time, I should say, the patient mules had a mind to strike), in a sportive mood, one day, they ran under the branches of a tree and wrecked the top from the carriage. Thereafter, this cheerful old couple rode under an umbrella. Nevertheless, these mules must go on record, with other faithful workers.

I think the society died a natural death, soon after the furnishing of the Church. By that time all were workers, as in the rebuilding the walls of Jerusalem, each man and woman doing the work that came to his hand. But in its life it did its work in time of need and created a spirit that remained, when the society was forgotten. Friendships were formed that lasted throughout lifetime.

When our first pastor, Rev. Robert Strong, came to us in October, 1861, he found a united and harmonious membership; earnest workers, who withheld not their hands from any good cause; steadily growing and strengthening as the years passed.

Westminster Church was finished and occupied April, 1861; Mr. Strong came the following October; his pastorate lasting until April, 1864. Mr. Condit succeeded him, remaining until 1867, and during that time the church building was twice enlarged, and had a membership of three hundred.

Another name of an early member, should be remem-



bered at this time. Mrs. Mary Stough united with this Church October 23rd, 1858, and continued a member until her death, April 6th, 1905. Her residence was so far out of town, that it was not possible for her to be active in Church work and societies in those early years, and hence she has not been mentioned in that connection. By her long and consistent Christian life and her constant attendance upon the services of the Church, for many years prior to her decease, she was an inspiration to her pastors and to those who were privileged to know her well. Another member, who united at the same time as Mrs. Stough, was Mrs. Catherine Hays, who is now living in La Grange, Indiana, at the great age of 81 years.

Mrs. Godley: Those were stirring days in our nation's history, when the first little Westminster Church was erected on Fourth Street. The country was in the throes of civil war, and Minnesota was one of the youngest of States. The times were very hard, and we can never realize at what sacrifice and cost the modest edifice with its grand name was built. Personally my recollections go back to the first evening service held in the new church. It was in our immediate neighborhood, and we found it convenient to attend very often, though belonging to another Church at that time.

The ladies had worked early and late, to have everything ready for this first service. They had laid the

carpet with their own hands and, after much stretching and pulling, had succeeded in having a strip left just long enough to carpet the minister's pew. This achievement was considered a great cause for congratulation, as they had not expected to have any more than was actually needed. The furnishings were extremely simple, the heating apparatus consisting of two stoves, the lamps and the modest strip of red ingrain carpet, which was laid down the two aisles, upon the pulpit-platform, and across the front of the church only. A small black hair cloth sofa, with a chair to match on either side, adorned the pulpit platform, while just beneath was a small table with marble top and two cane seat chairs; ladies, here are the very identical chairs, before you upon the platform (pointing to two chairs on the platform). We have preserved them, all these years, for this occasion. I distinctly remember how bright and clean everything looked. The light from the kerosene lamps cast a cheerful glow over the white walls and freshly painted pews. The bright red carpet gave the requisite tint of color, and every one seemed radiantly happy that bleak March night, especially Deacon Oliver and his good wife, whose faces fairly beamed with satisfaction. I remember he insisted on conducting us to the very front seats, and, as he was quite lame, it was a painful process to all concerned.

Dear old Deacon Oliver! Every one loved him.

Someway whenever I think of Westminster Church in the early days, a picture of this good man with his rosy face and tightly curling grey hair, driving the historic mules, comes before me. Those mules were always in evidence, when anything was doing in Westminster, and were ready for service in every good work. Was the day stormy, the Deacon arose earlier than usual, hitched up the mules to the long sled and went around and gathered up almost the entire congregation. Was there a donation party to be given for the minister, first the good Deacon would take the ladies around to do the soliciting, sometimes in a driving snow storm. He was tall and thin and, at the close of the expedition, resembled an Alpine peak more than the patient selfsacrificing Deacon that he was. When the festive evening arrived, no one worried about a carriage, however unpropitious the weather, for every one knew the faithful Deacon with his equally faithful mules would surely be on hand. Every one worked for love in those days, and I must speak of the faithful service of the two young boys, Joshua and Samuel Williams, who conjointly acted as janitors in the little church.

They were always diligent and conscientious in the performance of their duties, the transparent condition of the lamp chimneys bearing silent testimony to this. Some amusing incidents occurred in Church in the older days. I have often heard the story of the old

gentleman, who was in the habit of gathering the eggs before he came to Church and putting them under the lining of his hat. On one occasion he forgot to remove them, and, on entering the church and reverently taking off his hat, the eggs fell to the floor, to his great mortification, but to the amusement of the spectators.

It was quite a formidable undertaking to go before the Session for admission to church membership in those days, and, unless one knew his catachism thoroughly, he was sure to be brought to confusion of face. Even our stout hearted Joshua quailed before the dreaded ordeal and, it is said, walked up and down for an hour, trying to muster up sufficient courage to go before that august body, and then ignominiously fled for home, deciding to wait for a more convenient season. It was a very animating scene at the church, when the ladies turned out en masse, armed with brooms, pails and scrub brushes, for the annual spring cleaning. A man was allowed to beat the carpet, under the supervision of a good sister for fear he would whack it all to pieces, but all the rest of the work the ladies did themselves. They brought their lunches and stayed all day, each lady first cleaning her own pew and then taking a part in the general cleaning. Those who kept maids were expected to bring them along, to aid in the good work.

In one instance this involved a case of conscience. One maid, who was a staunch Roman Catholic, on be-





WILLIAM M. TENNEY,  
Elder 1884-1899. Sabbath School Superintendent 1882-1899

ing asked to accompany her mistress and lend a hand, indignantly refused to have anything to do with cleaning a heretic church, and, as the lady insisted, she left her service forthwith, feeling no doubt that she was suffering for righteousness sake.

Every one worked with a will, and, by nightfall, their labor of love was completed. The stoves were blackened, the carpet laid and the windows and paint fairly shone.

No compressed air cleaners were needed in those days by our mothers; and I am sure much better results were obtained.

When the first pastor, Rev. Robert Strong, was settled he became a member of our family and we became more intimately associated with the Church. This was in war times, and, as there were a good many Southerners in the Church, Mr. Strong was very anxious that no one should suspect any of his members of disloyalty, and urged the ladies to always attend the meetings of the Soldiers' Aid Society, then in vogue, and work for the relief of the soldiers. So our Virginia and Missouri ladies industriously scraped lint and rolled bandages, side by side with their sisters of northern birth, and all criticism was silenced.

Some of Mr. Strong's parishioners resided in Richfield, and, in the summertime, as he kept a horse, he was often invited out there to take tea and spend the



evening. He was quite dignified, as became a young minister; and I was quite in awe of him.

I remember how horrified I was, on one of these festive occasions, to hear my mother ask him to take a stray cat, which had lately established herself on our premises, along with him and leave it near some farm house in the country. To my surprise he very obligingly consented, and drove off with the cat securely tied in a bag, amid the profuse thanks of the family. It was the old story; the cat came back, some time before he did, and was sitting on the front steps waiting to welcome him. When he returned, mother silently pointed to the cat. As he was very near sighted he stopped to examine the object, and, when he recognized that cat, his amazement was amusing to witness. As he was not familiar with their usual propensities, he could hardly believe it possible, and gasped out "Well! Well! That is the most astonishing thing I ever heard of."

It was during Mr. Strong's ministry that the first choir was organized by Miss Mary Charles. She was a fine musician and was also the first organist. She had been teaching school at the Yellow Medicine Indian Agency, when the massacre there occurred, and, after the most thrilling adventures, she with several others were rescued by a friendly Indian. By her courage and good sense, she had saved the lives of an army officer and the family, in which she taught.

After wandering for many days through a trackless forest, with her shoes and clothing in tatters, she finally reached her friends in Minneapolis, who had mourned her as one dead. She was one of the most active and efficient members, that Westminster Church was blessed with, and devoted herself untiringly to its interests.

Mr. Hiram Wagner was the first leader and sang the tenor. The Misses Charles, Williams and Emmet were the sopranos. Miss Eliza Varney, who had a wonderfully sweet voice was the contralto. Her voice would have made her fortune, had she so chosen, and she had a charming personality. Mr. Joshua Williams sang bass. He also had an exceptionally good voice. Other members were added later, Mrs. Northway and the Misses Henderson; but these were the first as I recollect them.

We had hoped to have had our first organist, Miss Charles (now Mrs. Graham of Owatonna) present with us today, but, to our great regret, she was unable to come. We had also fully expected to have had on exhibition today the first melodeon, that discoursed sweet music within the walls of Westminster. It was about the size of a sewing machine and the color was yellow. We had treasured it all these years and had seen it safely housed under this roof, after the Seventh Street Church was burned. But, after a most diligent but unavailing search, to which Japhet in search of a

father was not to be compared, we learned that some time ago our generous Session had given away several outgrown instruments to new Sunday Schools in the northern part of the state, and, not knowing its historic value, the little melodeon was included in the number. Of what use it could be to any one is a mystery, for it could only wheeze a little twenty years ago. But it was precious in our sight, and we mourn its loss.

It was quite an event, during the ministry of Mr. Condit, when he received a visit from his father, Dr. Condit, and his sister, of New York. They were greatly interested in the little church and the people, but they didn't quite seem to like our black hair-cloth sofa and chairs in the pulpit—indeed they distressed Miss Condit so much, that, on her return home, she sent us as a gift from herself three grand orthodox pulpit chairs, which I think are now in the Fifth Church.

It was during Mr. Condit's ministry, that I united with the Church and became a member of the choir. They occupied seats in the rear of the Church between the two doors; and I remember how very convenient it was to slip out occasionally, run home to see if everything was going on all right and be back again in my place in a few minutes.

There was quite a chorus at that time, all young people, and I am afraid we were not always as reverent as we should have been. The young men used to bring peppermint and wintergreen lozenges, and pass them

around for us to eat during the sermon. I never shall forget what an agonizing time we had one Sunday, when a young man passed around something entirely new; we had never seen anything like them before and of course were quite delighted. They were marshmallows, about the size of a small biscuit, very old and very tough. It was just before the close of the sermon, and we soon realized that the new confection would never be disposed of before the last hymn was announced. Such facial contortions and gymnastics, as we poor struggling mortals went through with, were never before witnessed. We were obliged to put our heads down for fear the minister would see us, all except the young man who brought them. He had not indulged, and was enjoying the situation immensely. The pastor must have wondered what had caused the choir to be in such a devotional frame of mind that day; but we never told him. If the closing hymn was not rendered as clearly and distinctly as usual, you know the reason why. Some had suspicions, however, that there was something unusual going on and soon after this episode, it was thought best to have a quartet choir and have them sit in front. The choir was then composed of Mrs. Charles Smith, Soprano; Mrs. Charles Godley, contralto; Mr. Hiram Wagner, tenor; and Joshua Williams, basso. I remember it was quite an ordeal to have to sit up so stiff and prim, in full view of the congregation, after the free and easy dis-

pensation of former years. But these reminiscences, cannot like Tennyson's Brook, "go on forever." As my time is exhausted and your patience also, they will have to be continued at our Centennial Jubilee.

I have now the pleasant duty to perform of presenting the first members of this Church to you. We have with us today a remnant of that little band who, in the early days, constituted Westminster Church. We want you all to know them and take off your hats (figuratively speaking), in the future, when you meet them. They are all very modest and it was with the utmost difficulty, that we persuaded them to occupy these prominent seats. We have upon the platform today seven ladies, who were members of Westminster Church in the year 1860, and we delight to honor them.

First, our only charter member Mrs. Deborah M. Pettit, daughter of Capt. L. H. Williams, founder of this Church. We give her the place of honor. We wish that more of that little band of charter members had been spared to celebrate this day with us, but we rejoice that we have even one, and such a worthy, representative; and, in connection with Mrs. Pettit, I cannot refrain from mentioning the name of one, who had looked forward with joyous anticipation to this glad jubilee day, who would have stood by the side of Mrs. Pettit, as our next oldest member, one whose life had been entwined with the history of this Church

from its earliest beginning. I refer to Mrs. A. C. Morgan, a devoted and dearly loved member of this Church for nearly fifty years. We miss her sweet presence here today.

Next I want to present to you Mrs. Frederick Chalmers, a member of the first choir, Mrs. McFarlane and Mrs. Eliza Chalmers. These three ladies were here at the time of the organization of this Church, and we regret, with them, that they missed the opportunity of their lives, in not becoming members of grand old Westminster that day.

Then I want you all to know Mrs. Dr. Linn, the president of the first Women's Society, organized in 1859, whose valuable and interesting paper you have enjoyed today. Mrs. Burd and Mrs. Ankeny I think you all know. Mrs. Ankeny is the youngest member in the group. These ladies were all earnest and devoted workers in the olden days; and their hospitable homes were ever open, both for the entertainment of ministers and for the use of the congregation.

Last, we wish to introduce another member of the first choir, Mrs. Hiram Wagner. We will promise not to ask her for a solo, though her friends greatly desire it and we have no doubt she could render one effectively, if she only felt so inclined. We delight to greet this band of the pioneer women of our Church. Shall we not all salute them. (The congregation arose and gave them the Chautauqua salute).



Now if we only had that little old yellow melodeon we would make "Auld Lang Syne" ring, but we will have to do the best we can with the organ. Shall we not rise and sing one verse of "Auld Lang Syne," repeating the chorus?

In response to this invitation the congregation sung heartily the first verse of "Auld Lang Syne."

Without special introduction of the presiding officer, the ladies, assigned thereto before hand, presented the history and work of the missionary organizations of the Church.

For the Woman's Foreign Missionary Society Mrs. E. S. Williams said:

'There is one little forlorn reminiscence, that has escaped Mrs. Godley's eagle eye. Mrs. Morgan used to tell it with great glee. It was when we were young and ignorant. The Church was in need of new hymn books, and made a request for the requisite amount from the Treasurer of our Foreign Missionary Society; and the precious funds, sacredly pledged to foreign missions, were meekly handed over to buy the hymn books.

Dear Mrs. Morgan! who looked forward with so much interest to this Jubilee, to whose absence we cannot grow accustomed, and who towered above all others in her years of glorious service!

It is difficult to record the work of years with a few pen strokes. Our Society was organized thirty-six



years ago, February 6, 1871, by Dr. Sample, and our first missionary was Miss Downing of Chefoo, China, to whom we pledged the munificent sum of \$75.00 a year.

We veterans often make merry over some of the means, resorted to in those days to raise our money, such as fairs, suppers and such like, and I suppose the only thing that saved us from rummage sales was the fact that they were unknown.

With increased prosperity, we increased our gifts and we improved in graces, too. When we began, there was scarcely a woman who dared raise her voice in prayer; but we gained an enlarged perception of our work; and, as it unfolded itself in all of its grandeur, we, in a measure, lost sight of self, and we have thanked God that through His grace, we have not withheld our hands from this work, until self was entirely conquered.

“So circled lives she in love’s holy light

That from the shade of self she walketh free.”

And we have not been afraid of a little enthusiasm, and by reason of it have occasionally heard such remarks as these: “Oh yes, she’s a nice woman, but she is a little peculiar.” “I hope I shall never be thrown off my balance in that way.” “A peculiar people.” We like the name.

What sweetness is to the rose; what music is to the musician; what oil is to machinery; that enthusiasm

has been to us through all these years of missionary service.

Someone has quaintly said, "Of all the light you carry in your face, joy will reach farthest out to sea." So, in this joy of the Lord, through our representatives, we have crossed the seas and brought the Gospel "near to the peoples in all lands."

That first interest in China culminated in 1887, when \$2,500 was raised, over and above our regular pledges, for the Mateer Memorial Hospital, in Wei Hein, Shantung, a well equipped institution, where daily aid is given to Christ's suffering ones, and the word of God is added to the physician's prescription. Mrs. Mateer was Miss Archibald, who went out from this Church in 1881, expecting to go to Siam. But, meeting Mr. Mateer on the steamer, the usual result followed, and she became Mrs. Mateer and went to her brief, but sacred ministry in China.

Later Dr. Madge Dickson Mateer went to that same hospital, and with tender, tireless ministering, in the name of Christ, linked us to the great aggregation of human suffering, and need, and hopelessness, amid China's millions.

Any mention of that hospital would be incomplete without speaking of the faithful work of Dr. W. R. Faries, one of the beloved members of this Church, who has given the best years of his life to the suffering ones there.

That name recalls the mother—our first President, Mrs. I. C. Faries, “whose children rise up and call her blessed”—and whose wholesome wisdom, reverent prayers, and generous gifts, helped to build our missionary walls.

This hospital was made possibly by the generous bequest of Mrs. M. M. Harris, of whom it may be said, “Being dead she yet speaketh,” in her yearly legacy to this work.

We rejoice that the Chinese class of our Sunday School gives yearly to the support of a bed in Monroe Pavillion connected with the hospital. We think, too, of Miss Richardson, who went out from us as Mrs. Ritchie; and, after Mr. Ritchie’s death, married Mr. Lingle, and is now doing splendid work in one of the interior provinces, as our Synodical Missionary.

Through Miss Medbury, we have been drawn into close personal touch with the educational work in Persia. She is identified with Fisk Seminary in Urumiah, which bears a glorious name and has a blessed record of young women going out to be centers of light henceforth, wherever their lot is cast.

There is no sweeter gospel preached today than among the forests of Africa. On the African coast we have been linked for thirty-three years with Frank Myongo, a dark-skinned native brother and pastor. Step by step, through the years, those, who adopted him when but a boy in Miss Nassau’s school, have

watched over his course, rejoicing first over his conversion then over his entire consecration to the work of the Gospel, and later over his faithful and effective work among his people.

We remember, too, Mrs. Graham Campbell, towards whose outfit we joyfully labored, when she went out as a bride to that dark land. The climate proved too much for her, but she is now doing valiant service in the home land.

We can never forget Mrs. William M. Tenney, whose very soul was poured as a treasure into this work; shrinking from publicity, nevertheless her Christ-like zeal consumed all fear, and enabled her nobly to fill her place as our President for years. Her ideal was an empty heart and purse; and, again and again, she gave the prayer of the one and the contents of the other.

Miss Bissell went out from this Church to Siam in 1899, in her early strength and zeal, to be connected with Miss Cole in the Girl's School in Wang Lang; and, after eight years of continuous service, it was the too common story of failing health, and she came home to die. Nature gave her refinement, gentleness and amiability in an unusual degree, and to these the gift of grace was superadded. Her brief and beautiful life was quickly ended. What its influence shall be over the young womanhood of that far off country,

only eternity will reveal. We think lovingly of Mrs. S. P. Farrington in connection with Miss Bissel.

Our latest interest centers in a little home in Tripoli, Syria, where a Christian home has been started by Mr. and Mrs. Nicol. Mrs. Nicol is our Presbyterial Missionary.

We have raised \$29,467.86. Behind these figures looms our dear faithful Mrs. E. E. Whitmore and her loyal successor, Mrs. B. W. Smith. Could some winged spirit with supernatural comprehension and vision have attended each dollar of this amount in its path of light, on its errand of mercy to the farthest corner of this earth of ours, and then been gifted with angelic speech, what a story might he not have told. A story in many volumes and in many languages; of cheer to desponding hearts; of hope to the despairing; of knowledge to the ignorant; and of Christ the Savior to the guilty, and the lost. During these years there has been a constant broadening of our work. When we entered upon it, there seemed to be but one simple object, "to go and to preach the Gospel, to tell the old, old story." But another utterance fell from Christ's lips—an utterance comprehending in its sweep all the achievements and all the blessings of the highest Christian civilization, "teaching them to observe all things whatsoever I command you."

"Teaching them to observe all things," was seen also to mean, "Suffer little children to come unto Me," and

in all mission fields, in which we are interested, the blessed kindergarten has become one of our forms of service, winning a way as no other ministry might do, to the hearts of parents through their little ones, taken into the joyful atmosphere of Christian childhood.

As this larger aim was revealed to us, we enlarged our work, communicating to those, gathered back to Him, all those rich results of His mission to this earth, which make our own lives glad; the home, the Church, the school, the hospital, all the innumerable and constantly increasing, unspeakable benefits and privileges, which come to us through Christ our Lord.

So, like jewels, all the long way have flashed the stories of Christ's unchanging love and faithfulness, His power to save and change and lift up the lowest.

Mrs. E. S. Pomeroy, for the Woman's Home Missionary Society, spoke as follows:

Mrs. F. E. H. Haines, appointed by General Assembly and the Home Board of New York, visited Minneapolis in 1880 and again in 1881, urging Westminster ladies to organize for gospel work, in our own land. A committee was chosen, consisting of Mrs. M. M. Harris, and Mrs. A. C. Morgan, to secure officers. We started out with Dr. Sample's prayers and benediction upon us, and all the years of his life they followed us. As the years passed on, this society grew in numbers, and offerings for the work increased each year.

Our first work was for the salary of Rev. D. J. Mc-



Millan, Mt. Pleasant, Utah, one of the pioneer workers in that hard field. In later years, he became one of the secretaries of the Home Board. In 1887, a precious legacy came to us, from Mrs. M. M. Harris. This was given to the work of founding a hospital, in Sitka, Alaska. Our yearly offerings are still given to carrying on this work.

In 1900, Dr. Shulean of this Church went to that field, as medical missionary, and remained until called home by illness of her aged father.

Investments for buildings among the Mexicans, for homes among the mountaineers, also for our own Good Will Mission, have been willingly sent in the time of need, at the call from the Board in New York. It has been our joy to send many fur coats and also fur robes, sometimes even investing in horses, for our Home Missionaries, whose toilsome Sabbath day journeys, have been made much easier through this help.

In early days we learned to respond to the call of Dr. Adams, our Synodical Missionary, if it were possible, being always assured that his call upon us, whether for Pastor or for Pastor's wife, was a worthy one.

At the celebration of the twenty-fifth anniversary of the Woman's Home Board, we far exceeded the quota assigned to us for the erection of the Mary E. James School for boys, at Santa Fe, New Mexico, named for the honored President of the Woman's Home Board,



Mrs. Darwin R. James of New York, which will open to receive Mexican boys and young men this month. Good Will Mission among the Dakotas has always been a special care of our society.

Several years ago nearly forty young men and maidens from this mission were our guests for more than a week. Guided by their efficient teachers, they were an honor to themselves, and to us, and a marvel to all, who have no faith in the well doing of the red man. A vacant store on Nicollet Avenue had been rented for their temporary abiding place, cots provided, tables spread with dishes. Provisions were abundantly supplied by relays of faithful Marthas. When one good woman appeared bringing hot steak, corn bread and coffee for breakfast, a dusky lad, said "it was like the Manna for the children of Israel and lots better."

How they did eat that week! At our Thursday prayer meeting, they were given special seats of honor. As they joined most heartily in singing, our Pastor asked the congregation to rest, and give our guests the right of way. They were as earnest in singing, as in eating. When our Indian, Elijah Skyman, presided at the organ, and our Chinese friends sang "What a friend we have in Jesus," we all felt that missions paid.

A chartered car, secured free, gave them a pleasant trip to Minnehaha Falls and the Lakes. But the crowning day for them was Sabbath, when seated in the gal-





RIVERSIDE CHAPEL,  
Erected in 1886

lery opposite the Pastor, Dr. Burrell gave our guests a heart to heart prelude.

While they were here, nearly \$300 was raised as a beginning for the needed school building at Good Will. On their return home, when asked what was the best part of their visit, they promptly replied, Westminster Church and Dr. Burrell.

Some of these pupils are now preaching the gospel. These days of reminiscence remind us of an old time social, given by our Society to celebrate the thirty-first anniversary of this Church. The promised presence of the choir of 1865, and reminiscences of early days, called out a large number. Ladies with powdered hair and in old time costume served a supper. Judge Vanderburgh led in prayer. Those present at dedication of Church in 1861 had seats of honor on the platform wearing badges of Presbyterian blue with date of their coming to the Church. Mrs. C. H. Pettit, Mrs. J. K. Sidle, Mrs. A. C. Morgan, Mrs. Eliza Chalmers, Mrs. Fred Chalmers, Mrs. Mary Stough, Mrs. A. Bradford, and John Anderson, were the honored eight.

The choir, Mrs. Joshua Williams, one of the early choristers, Mr. and Mrs. Hiram Wagner and Mrs. Alice W. Chalmers, with Mrs. S. P. B. Winston at the piano, sang "Home again, from a foreign shore." An encore called them to the front, when Capt. D. M. Gilmore presented bouquets, graciously saying "They did pretty well, though they never could sing anyway."

Judge Vanderburgh, Mr. J. J. Ankeny, Dr. Evans and Capt. Gilmore gave reminiscences, while Mr. Joshua Williams told of early days, when he drew the wood on a hand sled from the paternal wood pile, then went round on a bob sled to pick up congregation when Sabbath came. But a telegram from Dr. Sample received that day, was the best of all. It read, "No friends are like old friends. The pastor by the sea sends loving greetings to the flock by the river. For what is our hope or joy or crown of rejoicing. Ye are our glory and joy. Now the God of peace be with you all."

Mr. T. B. Janney was asked to send assurance of our abiding love. "Auld Lang Syne" and "Blest be the tie that binds," were sung by choir and audience, thus closing our 31st anniversary.

We linger today and recall to mind, the faces of many loved ones, who are now with their Lord. These prayerful, faithful workers never wavered in their earnest desire for the salvation of those in the dark places of our land. Do they not come to us often with tender memories, during these Jubilee days?

We read, "Blessed are the dead who die in the Lord. Their works do follow them." Loving memories cluster around the name of Mrs. H. G. Sidle, whose prayers and labors in early days, are tenderly recalled. She was loyal to the Church of her love, till called to her heavenly reward.

A few of the early friends remain. Mrs. Allen Hill and Mrs. T. B. Janney were among our first officers; Mrs. H. W. Wagner, Mrs. C. B. Heffelfinger, Mrs. D. R. Wagner, all workers in those pioneers days, still cheer us with words of counsel and help. A great host of new recruits are putting their shoulders to the wheel, and the zeal for Home Missions abounds.

We have been highly favored in our frequent correspondence with the Woman's Home Board. Their joy is our joy, and their pressing needs are urging us on to greater endeavor. A large correspondence, too, with missionaries on the field has kept us in close touch with their work, making us more faithful in prayer, more willing to deny ourselves for the salvation of their people. Our enthusiasm when some have gone from our own Church, has been rekindled and we have had representatives in Alaska, among the Mexicans and Indians in Utah and the South land.

Moneys raised all these years have exceeded \$30,000. The past experience of the Missionary women of this Church plainly warns us, to help our brethren, and be on the lookout for all committees from New York, Chicago and Detroit. We feel this to be an absolute necessity for the advance of our mission work and cheerfully add this to our labors. For our watchword at our organization we selected "The love of Christ constraineth us." We still lift it high on our banners and when the Centennial year of this Church rolls

round, may its record find the missionary women of this Church we love, faithful in His name.

Our three pastor's wives, with us today, have our abiding grateful love, for all their words, their prayers, and their sweet service of song. The story of these years is a pleasant one. The half cannot be told.

The Westminster Missionary Guild was represented by Miss Anne Faries, who said:

As I thought over the instructions given in Leviticus, to "blow the Jubilee Trumpet in the fiftieth year," I wondered what right our Society had to make any noise at this time. But I have discovered that we have a perfectly legitimate right to make a racket, for we are like the colored cook whose mistress said to her, "why aren't you people more quiet and dignified in your devotions? Don't you know that the Bible tells us that, when the Temple was being built, the people worked in silence, they didn't shout and sing the way you do?" "Laws sake, Miss Tennant," replied the cook, "what you-all talkin' 'bout? Don't you know we poah colo'd folks ain't got to buildin' ouh temple yet, we's just a blastin' out de foundations."

Twenty-five years ago this month, on a bright day, our beautiful Young Ladies' Missionary Society (later called the "Young Women's") was born.

The first meeting was held at Mrs. Terry's, 818 Nicollet Avenue. Mrs. Wm. M. Tenney and Miss Eliza Baker, representing the Women's Foreign Mis-



sionary Society, and Mrs. E. F. Pomeroy, Mrs. T. B. Janney and Mrs. Phillip Godley of the Home Society were the organizers. Twenty young women were present; and, a month later, there were over fifty members.

At the very first meeting preparations were made to send a box (valued at one hundred dollars) to Wasatch Academy, Mt. Pleasant, Utah. A scholarship of one hundred dollars, in the same academy, was assumed this same year. Every year since, we have paid for this scholarship with our other pledges.

Mrs. Terry, our first President, and inspiring leader for several years, deserves great praise; but what more need we say of her, than that she fulfilled the Biblical requirement of a good steward, she has always been found "faithful."

The aim of our organization has always been by prayer, (and John R. Mott says that everything vital in the missionary enterprise hinges upon prayer) the study of missions, and by contributions, to aid the Women's Boards in the advancement of Christ's kingdom.

Last spring, although not yet twenty-five years old, we thought we were not too young to change our name, if asked. We were asked, and, united to the Missionary Reading Circle, became the "Westminster Missionary Guild;" later joining the federation of Chapters, which is known as the "Westminster Guild."

One of the objects, to which we have contributed, is the Mateer Memorial Hospital at Wei Hein, North China. Near this hospital stands the Church, from whose belfry hangs a memorial bell, calling the Chinese to worship on God's day. It was sent by Mr. Kirkwood, the husband of one of our members who was called home.

Another dear member, Miss Anne Smith, who was an officer, has been called to higher service, in the Church of the Redeemed. One of our members went to work on the Foreign field. Miss Bissell served a full, missionary term of years in Siam, and we catch glimpses of her teaching the boys in the Boon Itt school, or drilling a choir of one hundred Siamese men, or, at another time, rousing the young people to hold an enthusiastic service on the Sabbath instead of allowing the Church to be closed in the pastor's absence. While home on her furlough, her Father called her, from San Jose, California, not back to Siam, but to her beautiful Home Land of Heaven.

John Wesley said, "God buries His workmen, but carries on His work." He desires the workmen, who still live, to aid Him in the bringing of the world to Christ.

The Social Circle, reported through Mrs. L. L. Longbrake.

While the Social Circle cannot claim the years or grey hairs of her more mature sisters, she is a very

vigorous young girl of twelve years, just beginning to think of lengthening her dresses and pinning up her braids.

The first month of her existence she was called, "Sewing Society," but twelve years ago she was christened at the home of Dr. Hunter and given the name of "Social Circle." I am not sure that it was quite orthodox for Presbyterians, for she had two good mothers at this christening; Mrs. Pleasant Hunter as honorary president, and Mrs. Charles T. Thompson as president, ten members being present.

Since then her growth and health have been unretarded by the usual childish diseases, the only tendency towards any ailment is a certain palpitation of the tongue, manifested at the monthly thimble bees; this is not at all alarming however, and only proves that women can do two things at once.

Neither name alone, of Sewing Society or Social Circle, is indicative of the scope of this Society as she combines the activities of both. She might very appropriately be called "The Relief Corps of Westminster Church," for, if there is any project proposed which does not come especially under the jurisdiction of any of the Church organizations, the Social Circle is asked to assume the responsibility, and she always cheerfully assents.

In her social duties, her aim is to aid the pastor in every way to promote sociability, often the weak point

in a large Church ; and, for this purpose, nine meetings are held during the year, consisting of two evening receptions at the Church, to which the gentlemen are invited, and thimble bees held at private residences. To these the members bring their own fancy work ; light refreshments are served and some entertainment given in the way of recitations or music. The newcomers are welcomed, and, we hope, are made to feel less keenly the severing of Church ties in some former distant home. Occasional picnics are held.

The year begins in October, preceded by a rally in September and election of officers, and ends in April. Of the work meetings, seven are held ; falling on the second Tuesday of each month—all day meetings at the Church with lunch at noon in the cheerful kitchen, towards which each one contributes some one article of food. The average attendance is sixty, and we have the pleasure of entertaining both pastors, and often the treasurer of the Church. These gatherings are so enjoyable and the sewing during the morning gives such a keen appetite, that it is only the tired muscles that remind us that we have been doing something besides having a good time. If, as you near the sewing room, you are reminded of the sound of an approaching tornado, your mind is relieved when you open the door, and find it is only the murmur of voices, and the whir of three machines. You may occasionally see a needle held in midair, while the owner is absorb-

ed in relating an interesting anecdote, her brain meanwhile forgetting to point out the road to be taken by the waiting needle; but, notwithstanding these little digressions, the work progresses steadily, as is evidenced, at the close of the day, in the pile of finished clothing.

The Social Circle does nothing to make money, the yearly dues of twenty-five cents from the 250 members meeting the expenses.

A work committee of seven ladies meets the day before a work meeting, cutting and preparing the work, while a dining-room committee and one on entertainment, have in charge the luncheons and entertainments for the social gatherings. The Society gives aid to ten benevolent institutions in the city, i. e., the Associated Charities, Humane Society, Bethany Home, Pillsbury Home for Working Girls, Maternity Hospital, Florence Crittenton Home, Home for Aged Women, Jones-Harrison Home, 'Travelers' Aid and the Jeane Martin Brown Home for Children.

The aid, given these, is any needed sewing and, where there is necessity, material is donated. Contributions of money are given to Maternity Hospital, Bethany Home and to Florence Crittenton Home, and the Westminster room in Pillsbury Home is kept in repair.

A lady is appointed for each of these institutions,

whose duty it is to visit and ascertain the needs of each.

These are the regular avenues of aid; but the sympathies of the Social Circle are large, and, if an especially urgent appeal comes to either the Home or Foreign Missionary Societies, the Social Circle offers her donation and is thus in touch with Home and Foreign Missions as well as with the objects of benevolence in the city.

I well remember a few years ago, when the wife of a returned foreign missionary came to the city from her home in a near-by town, to make her modest purchases for the spring clothing of five little girls. When the Social Circle thought of all the stitches to be taken by one pair of hands, she offered to make the dresses, while some generous friends added material for simple white dresses for each child. When all those dresses were finished and pinned around the wall, it reminded one of the Woman's Department at the State Fair, only there were no blue and red premium cards to be seen.

The most satisfactory premium, the ladies could have received, was the delight of that mother when she viewed the exhibit. I shall never forget the glisten in her eyes, when she saw those white dresses; and she spoke of one little daughter, who longed so for a white dress for the Easter exercises, like all the other children, and added, "Now each one will be so happy."



Two years ago last spring, when the newly appointed missionary of this Presbytery, Mrs. Rebecca Van Cleve Nicol, was about to leave the city, the Social Circle tendered her a luncheon in the Church dining room, to which representatives from each Church were invited. The tables were beautiful with their decoration of spring flowers, and the menu was dainty and appetizing, while the after-dinner speeches afforded much merriment and also food for serious thought. I am sure the memory of that gathering will be one of the tender links, between the far away home in Syria and the many friends in the home land.

Is there any greater pleasure than to be of service? To feel that we are aiding those, who represent us in the foreign field, in the home field, or who labor for the benevolent institutions in the city? We thus place before you in a feeble way, the aims and workings of the Social Circle, and, if it sounds a little like blowing the horn of self-praise, you must remember that the Social Circle has no Presbyterial meeting each spring, at which she can place before the public the work of the year. It is only once in fifty years that she appears before the public; and, after this meeting, the horn will be laid aside for another fifty years, in which there will be ample time for growth and improvement along with the gray hairs which are sure to come.

After Mrs. Longbrook's paper Mrs. Eugene N. Best



sang beautifully, to her own accompaniment, the song "Eye hath not seen; ear hath not heard."

The work of the Kindergarten and Industrial Society was then presented by Mrs. H. S. Weir.

Mrs. Weir: We are looking back to the beginning of things today. The Kindergarten and Industrial Society is not very old. It was organized April 28th, 1884, under the unassuming name of "Westminster Aid Society," in response to an earnest appeal from Mr. Irwin, then Synodical Missionary for Minnesota.

He spoke of the various needs of Highland Park, Bloomington Avenue and Merriam Park Churches, but more especially of the pressing need of furnishings for Riverside Mission. A chapel had just been completed, not in the present location but down on the Flats, and was in immediate need of seats, matting, a library and other things. The Society was organized, according to Article 2nd of its constitution, to aid in furnishing Mission Churches of our denomination and to furnish suitable clothing for destitute children attending the Sabbath Schools. But scarce six months had passed, before a sewing school was organized at Riverside, or rather the Society took charge of one, that had been organized by a Miss Clark and had been meeting at private houses.

This School continued in session from September to April, instead of from November to March, as today. A Superintendent was hired, who also acted as Visitor

on the field. An omnibus carried the ladies to the Chapel every Saturday afternoon. A little later, the President of the Society also acted as Superintendent of the Sewing School.

The Secretary writes at this time. "There is so much more than ever to be done in Mission work, we can only bend all our efforts in that direction and ask aid of our rich Heavenly Father." It was well these consecrated women realized, that they had a rich Heavenly Father. The minutes of the Society, for the first few years, are a record of struggle; but faith was firm and prayer earnest.

In February, 1886, the name was changed to "Westminster City Mission Society," as more clearly indicating the work of the Society. In November, 1894, the name was again changed to "Woman's City Mission Society," to distinguish it from the work of the men and, as there still seemed to be confusion, in September, 1903, the name was changed to the present one, "Westminster Kindergarten and Industrial Society."

In October, 1887, Hope Kindergarten was opened. Its usefulness made the ladies feel the need of one at Riverside. A communication was sent to the Session, asking them to appropriate \$100.00 a month to carry on the work. In due time an answer came, giving the reasons why they could not accede to the request, and regretting their inability to do so. The Secretary

adds, "Again we must stop and consider." Evidently the stopping was not very long, for the next meeting we find a committee to solicit funds and a teacher engaged to begin a kindergarten at Riverside the next month. During the same month, at a meeting held at Mrs. Farrington's, the committee reported \$380.00 had been raised, and Miss Kenyon, out of the joy of her heart, asked to have sung the good, old hymn "How Firm a Foundation."

A great step in advance was taken, when the Society organized the free kindergarten—Hope, as I have said in October, 1887, and Riverside in February, 1888. It was Christ himself, who gave, as a test of love to Him, the command, "Feed my lambs."

This command has been literally carried out in our kindergartens. Thousands of children have been gathered there during these years. The conditions of many of those homes, during the early years of our work, was simply appalling. After a few months of visiting, one of our kindergarteners says in her report, "If want and sickness and dirt were all, it would still be encouraging; but, when sin, constant and persistent, is added, we are often overwhelmed."

Think of taking children from such an environment and bringing them into our kindergarten rooms, bright with growing plants, pictures and birds; the contact with loving teachers; the influence of music, nature study and the merry games; the joy of the Christmas

party, when proud parents receive the gifts little fingers have made, and the children have their own treat, the lessons in thoughtfulness and love. Is there a more beautiful way of spending money, than to make happy childhood and to start, on the way to noble Christian manhood and womanhood, unfortunate children? One of the kindergarteners relates the story of a little boy, who, hearing one of the other children use a very bad word said to him, "You will never see God's face, if you say bad words." The other little fellow said, "My papa uses bad words." The first little boy said very earnestly, "You tell your papa that he will never see God's face, if he uses bad words." Is it not true that a little child shall lead them?

How many a transformed home is due to the influence of the kindergarten!

A word of appreciation for the faithful kindergarteners. We have been especially fortunate in having at Hope two such noble, consecrated women as Mrs. Mary Plum and Mrs. Harriet Shryock, while the results of nearly twenty years of service, given by Mrs. Susan Morse, at Riverside, eternity alone will reveal. These teachers not only give their services in the kindergartens, but act as missionaries on the field, spending their afternoons in visiting the homes of the children.

Conditions have wonderfully improved, since those early days. Then they did not dare to go around

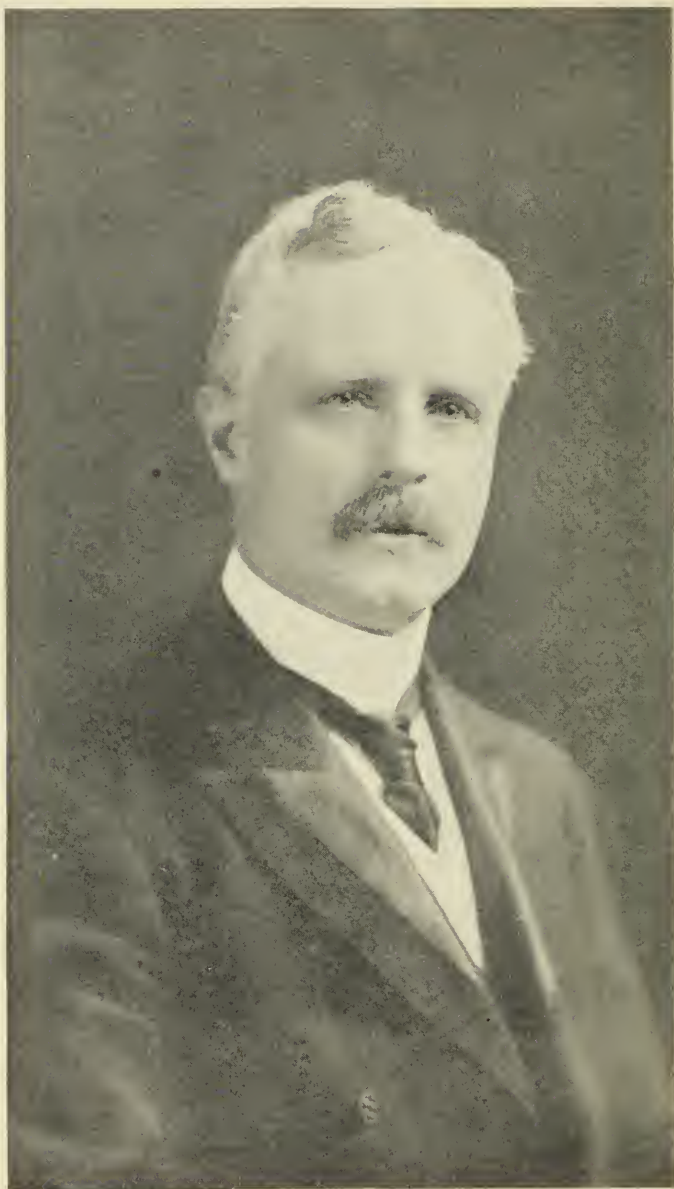
alone, making their calls; now they feel as safe as though they were calling around Westminster Church.

In December, 1888, Hope Industrial School was started. For a year we met in the little old chapel on Ninth Avenue North. The room was heated by stoves, and we were very crowded. It was a happy day when we marched into the new chapel, singing "Enter into His gates with thanksgiving and into His courts with praise."

In 1891 a Sewing School was organized at Farview Chapel under the care of Mrs. Sherman Davis. Nearly every kind of work has been carried on by the Society. Anything that promised to help the people in the neighborhood of the Chapel—a day nursery, cooking classes, gymnasium classes, a boy's brigade, the penny provident fund, a free dispensary, classes in millinery and dressmaking, mothers' meetings, which have recently been made to include the fathers. From the first the question of what to do with the boys has been a problem. For a number of years they were organized in classes, some sewing. (Many a kitchen apron has been made by the busy fingers of a boy for mother's Christmas present). At present the boys all do manual training, as well as the tools, with which they have to work, will allow. Last year a good equipment was provided for Riverside.

During the first years, the way to provide means for carrying on the work was a constant problem. Again





JOHN EDWARD BUSHNELL, D.D.,  
Installed as Pastor March 6th, 1901



and again special meetings were called to consider ways and means. Personal solicitation, entertainments, appeals to the Sessions for help, monthly dues from men and every way, that the fertile brain of woman could invent, were tried. Many times the Secretary writes, we took what we had, "Faith and prayer" and went forward.

Things seemed to reach a crisis in December, 1892. There were no funds and seemingly no way to get any. A day of fasting and prayer was appointed. I wish I had time to trace the steps—suffice it to say from that meeting came our Pledge Sabbath—the Sabbath before Thanksgiving which is sacred to the "Westminster Kindergarten and Industrial Society."

Of course, a work like this requires a great many workers, and a host of women have responded to the call. Just a brief mention of some who are not with us today, but who have been so identified with the Society that they can never seem far away. Miss Kenyon presided at the first meeting, and, until her death, was connected in some way with the work—for the last few years as Honorary President. I often think that her earnest prayers, so frequently heard in the monthly meetings, had much to do with the success of the work. And dear Mrs. Farrington! no memory could be sweeter than all city mission workers have of this beloved sister so many years our honored pres-

ident. Very much of our success is due to her untiring devotion, persistent efforts and able planning.

And dear Mrs. A. M. Henderson! one of the faithful ones, a member of the first board of directors and untiring in her efforts, until God took her home.

Mrs. M. M. Harris, Mrs. I. C. Faries and Mrs. A. C. Morgan are among the names of those early workers who have gone to their reward. Had I time, I could mention many names—some of them at the very first meeting and still active—others who have given years of service, they are here today. You know them. The Lord reward them.

It is not necessary for me to even speak of the work carried on today. The Chapels are there for you to visit. If you have never been to one of our kindergartens, you have missed one of the pleasantest sights in this city.

The Industrial Schools are organized according to latest methods, but there is need always of more teachers.

Compared with the beginning of the work, a big advance has been made; but the same earnestness, high ideals and consecration in the women of today will bring about corresponding advance in the work of the future.

Following Mrs. Weir's address four little girls appeared upon the platform and gave a report for the "Pearl Gatherers," a missionary band in the Primary

Department. The historian has not received a report of what they said and cannot, therefore, reproduce it here.

The story of the "Gleaners," was next presented by Julia George.

"To look at us, you would not think we were so old. My teacher says that there was once a man, who believed, that, if he could find a certain fountain and bathe in it, he would always be young. Poor old Ponce de Leon never found his fountain, but I think the Gleaners must have bathed in it without knowing it, for they tell me we were twenty-four years old last January; but I am sure we do not feel that old, and I do not believe you think we look so very old, do you?

We are the oldest of all the young people's societies except the Guild; and they grew so old that they had to begin all over again. They ought to bathe in our fountain.

We were born in January, 1883, and were named by our mother, the Woman's Foreign Missionary Society, "The Young Girl's Mission Band." Like a great many other women folks, we have changed our name since; and we are now called the Gleaners.

Our mother was the Foreign Missionary Society and we worked at first for Foreign Missions, giving \$25.00 each year to send a Hindoo girl to school at the Jumna Girls' School in Allahabad, India. The girls in this school are the children of native Christians, and are

trained to be good Christian women and, many of them, teachers; and we love to think that perhaps some of our girls are teaching the little heathen children of Jesus and that they, when they grow up, will teach others, so that our pennies will never stop working.

You would not expect us to remember our first nurse; and there is no woman in the Church old enough to remember for us. We only know, that we have always had a kind nurse to help and guide us.

There were never but two years, when we did not raise more than our pledge of \$25.00; and, when we were ten years old, we began to give what we had over that to Home Missions.

In 1898 we decided to divide our money equally and to raise \$20.00 for each, but we did not want to send five dollars less than usual to India, so we tried very hard and raised \$57.56. The next year, we raised \$50.00, our pledge, and, since then, have always gone beyond it. In all our life we have given \$1020.38 to missions.

At different times our three pastors, whom we love so dearly, have helped us by letting us sell their photographs. They all looked their very best, when they were taken, and every one seemed very glad to get three such handsome pictures.

In one of our annual reports our Secretary said: "In olden times the men reaped with sickles and the women and children went behind and gathered the grain that

was left. Although we little girls of the Gleaners Society can not do great things, we have found there are a great many little things we can do."

That is just what we want to do—some of the little things that would not be done, if we forgot to do our part—and, so long as we remember that Jesus said He would not forget a cup of cold water given because we love Him, we feel sure He will smile on our pennies if we give them with love in our hearts.

Miss Ethel Mitchell spoke for the Daughters of the King.

As a member of the Daughters of the King, I have been asked to tell you a little of the work of our society.

This organization began its work under the leadership of Miss Baker, about the year 1878. The society is composed of girls of High School age, and we now boast a membership of forty. Our meetings are held once a month in the Church parlors and are of a very interesting nature. We study both home and foreign missions.

The main object of our society is to instill into the minds of the young people a true missionary spirit, and to help advance God's kingdom. Each year at Christmas each girl is given the name of a missionary, to whom she sends a gift, and we are brought in closer contact with missions, in this way.

Beside this, we help fill boxes to be sent to different

mission schools, aid in sustaining a scholarship at Sitka, Alaska, and contribute toward the general fund of Home and Foreign Missions.

Our officers consist of President, Vice-President, Secretary and Treasurer, with a leader.

Miss Jennie Congdon spoke for the Senior Christian Endeavor Society, as follows:

The Westminster Christian Endeavor Society was organized during the pastorate of Dr. Burrell, in the year 1888. The first society enrolled on its lists fifty-one active members, seventeen associates and thirty-one ex-officio members. From the first, the motto has been "service," in the society, in the home school, and in the chapels. During these years the membership has changed many times, but the spirit is still the same. After the burning of the Church home on Seventh Street, circumstances were not favorable; but, with the building of the new church and the coming of Mr. Curtis, the outlook became brighter. Under his skillful leadership the society enlarged its membership and its offerings, the latter rising from an insignificant sum to one of good proportions. After the departure of Mr. Curtis, we were left largely to our own resources until the coming of Mr. Patterson, in whom we found just the leader for whom we had been waiting. Like many of the other organizations, ours was handicapped by the damage done to the building by the storm of 1904; but we held together and, in due



time, came into our large room again where strangers were able to find us.

The Westminster Endeavorers feel justly proud of the reputation, which they have made, as pioneers in mission-study work among the young people of the city. Besides organizing classes in our own society, we have sent out leaders for other groups. To one of our members the credit was largely due that Minneapolis was privileged to enjoy a Missionary Institute, before even our big sister-city, Chicago, bestirred herself to secure a like opportunity for inspiration. Unlike some others, our affections are equally divided between Home and Foreign Missions, each receiving a share in our gifts and hours of study.

Our society has always been well represented in the work at Hope and Riverside Chapels, and many of the most efficient officers and teachers are either past or present Endeavorers. Loyalty to the work of our own Church has always been emphasized, even when loyalty has meant the loss of our most active workers.

However, life among Christian Endeavorers is not all work. We have our seasons for play, and, when those occasions arrive, we have merry times. The playful spirit has manifested itself in various ways—Hallowe'en revels, skating-parties, musicales, picnics, corn-roasts. We are always glad to welcome our friends, both young and older, to come and see that



we know how to be gay without being giddy and can be happy without being hilarious.

Upon such an occasion, it is fitting to voice our appreciation of the cordial sympathy and co-operation, which have been given to us, in such generous measure by our pastors, past and present. We desire, at the same time to give due credit to the effort of those, who were once active Endeavorers, but who are now graduated into advanced service in the Church. We wish, also, to pay a tribute to the memory of one who worked long and faithfully in the society, and whose place can never be filled. Katherine McMurdy's hands and feet and brain have done their last work on earth, but the memory of her consistent and unselfish life remains to make us all better Endeavorers, every time we think or speak of her.

The record of Westminster Christian Endeavor Society is not a long one; but it is none the less honorable. In these days of increasing opportunity, our Church needs trained workers as never before. Young people, in the first enthusiasm of their Christian life, wish to work definitely for Christ, but do not know how. The Christian Endeavor Society is here to supply these needs, and welcomes all young people to its fellowship and service.

## THE JUNIOR CHAPTER.

The Junior Chapter was organized in May, 1907, under the especial care of our assistant-pastor, Mr. Finney. The Chapter invites to its membership all young persons between the ages of twelve and sixteen. Its object is to foster interest among our younger young people in religious work; to increase their love for the Bible; to promote the habit of prayer; to develop in them a loyalty to the Church founded on a knowledge of its history, doctrines and activities; and to train them for effective service.

The Intermediate Society of Christian Endeavor was represented by Miss Helen Weld, who said:

History has always been so hard for me, and to tell the history of our society seemed almost impossible. So I should like to just tell a little story. All nice stories begin with "once upon a time" and so once upon a time, let us say twelve years ago, there was found in Westminster a little band of children. The first time these children met to grow acquainted, there were only seven of them. But great endings often come from small beginnings.

It was a path of struggle, on which these little people began. They met and started in the primary room, then were lead on to the Intermediate, then a retreat back to the primary, on to the parlors and finally won a victory by reaching the place of honor in the

big Sunday School room. It was not, though, without separations and a few sorrows that these Juniors attained a grown-up stage, for, three years after their organization the older ones were promoted and became the present Intermediates. It was a great honor; and the story runs that one little boy, now a grown-up young man in the Church, wept because he was not old enough to go onward.

Now, great men tell us, that there is always a reason for everything. They call it cause and effect. Just so, there was a reason for the growing up together of this little band. It was because some of their good older friends understood that, as a band knowing each other as little Christians, they would grow to be strong, bigger Christians. They knew, too, that, as they grew, they would more and more want to tell to some other the story they loved of Jesus Christ. Some of these older friends were willing to lead this little band, till it grew old enough and wise enough to guide itself.

And now the Intermediates have grown up, but still they cling to their childhood name. Though not yet across a sweep of fifty years, they look back with many a happy thought upon this little story. There comes a smile once in a while, too, as when one little girl, now a big one, recalls how, in answer to roll-call, she gave every Sunday the very same verse and that the first in the Bible, and then wondered every Sunday

if anyone could possibly remember that she gave it the last Sunday.

There is the memory, which is still a loving and reverent one of the leaders who once planned and worked with them. Their names will always be written high in the list of their friends. There is not only a happy remembrance, but there is a deeper joy, in the thought that they are still working to carry out the same high aims and ideals, for which this little band was found.

So my little story comes to an end, because we cannot see into the future. As all nice stories begin with "once upon a time," so they all should end with "and so they lived happily ever afterwards." The look into the past has been happy. All that may be asked is that, if, casting a magic glance into the future, one might truly say, they lived happily ever afterwards.

The next number proved to be a great, but very pleasant, surprise to nearly every one, for only a few had been let into the secret. Upon the program appeared the word "Trio" and nothing else. Those not in the secret supposed, that it meant some vocal selection, though it seemed strange that the names of the singers should not have been given in the program.

Mrs. Miller arose and invited to the platform Mrs. Dr. Bushnell, Mrs. Dr. Burrell and Mrs. Dr. Hunter. Unfortunately Mrs. Bushnell and Mrs. Hunter, not knowing that any such thing was intended, had just

left the Church for the purpose, as the hour was late, of getting a rest before the evening service. Mrs. Burrell alone responded to the invitation and the "Solo" had to take the place of the "Trio." To her and to the other two, who were present in spirit though not in person, Mrs. E. S. Williams made this address:

### TRIO.

I confess to being confronted with an embarrassment of riches. When I was asked to tell something at this service regarding our Foreign Missionary work, I was told that I must not exceed ten minutes; and I was made to feel that I was almost taking my life in my hands, if I ran over that time by the fraction of a second. I was warned, too, that, if I should transgress in this respect, an ominous cough, or a pull at my skirt—a phase of missionary work, with which, perhaps, we are all of us somewhat familiar, but which is hardly conducive to peace of mind and ease of platform oratory—would hint at dire consequences to follow.

It is a significant fact that, when I was asked to perform this service—which, by the way, is almost the nicest thing on the program—I was given no time limit; and, if not too presumptuous, I would like to speak on this theme without limit. The natural inference is, that to those, who prepared this program, as well as to myself, it seemed that there should be no time limit

to the expression of the many kind and loving thoughts, swelling up in all of our hearts towards these dear friends. Perhaps time, which has dealt so leniently with them, may have impaired their hearing just enough to leave me perfectly free to give full expression to these kind thoughts.

For years, we have longed to tell this trio how much we thought of them, scarcely daring to hope for so favorable an opportunity as this for a wide and favorable hearing of such kindly speech. It was only a few days ago, that one of the best known and most highly respected gentlemen in Minneapolis said to me, "You Westminster people are so easy to entertain; if conversation flags, all you have to do is to adroitly turn it into Church channels, and you can relax and lean back and rest, while 'they go on forever.'" "Yes," I answered, "but do you not honestly think it remarkable that we should have had this unbroken record of fifty years of earnest, able, consecrated men for our pastors?" "Yes," he replied, "but still more remarkable do I consider the unbroken succession of cultured, consecrated women, whom you have had as your pastor's wives. I sometimes think I would occasionally rather have a half hour's talk with one of them, than to hear her husband preach." He was very careful not to say, which one. I have been puzzled as to how to treat my subject—whether to divide it—just for a



change, into three heads, as would seem natural, or treat it as a composite.

I thought to ask the three, most nearly concerned, which they would prefer; but I knew that, if I did so, they would not let me say anything, or, worse still, they would not come to the meeting. Whatever I may say, my constituency will think it too little and the friends most nearly concerned may think it too much. For years this trio has been hidden in the most sacred corner of our hearts. Your lives are interwoven into the history of this Church. Together, we have had years of varied toil and triumph. We have been one in heart and mind, and work. It has been our joy and pride to have had, and to have, such types of all that represents Christian womanhood as our guide and inspiration, working side by side with us in all the work of the Church.

The graces of religion have, with you, interlaced with even the commonest things of life. It will be a pleasant memory, I am sure, to the two who go and to the one who remains, that we have looked in each other's faces and talked of the work so dear to all of us, and we shall be stronger in faith and purpose, by reason of what you have been and what you are.

And together, our Jubilee note of praise is that our Woman's work of ministering is unfinished. Unfinished in what we have already builded and in that, to



which we shall attain—finished only when its pinna-  
cles shall reach the skies.

“There is no end to the sky,  
And the stars are everywhere,  
And time is Eternity  
And the here is over there;  
For the common deeds of the common day,  
Are ringing bells in the Faraway.”

At the conclusion of Mrs. Williams' remarks the congregation arose and gave the “Trio” the Chautauqua Salute. Mrs. Burrell, for herself and her associates of the “Trio” responded most beautifully and touchingly. Unfortunately, as these remarks were of course entirely extempore and no reporter was present, they cannot be reproduced in print.

Most appropriately, after this inspiring service, the whole was closed by singing of the sweet hymn “Blest be the tie that binds, Our hearts in Christian love.”

The benediction was pronounced by Rev. Harry G. Finney.

## CHAPTER XI.

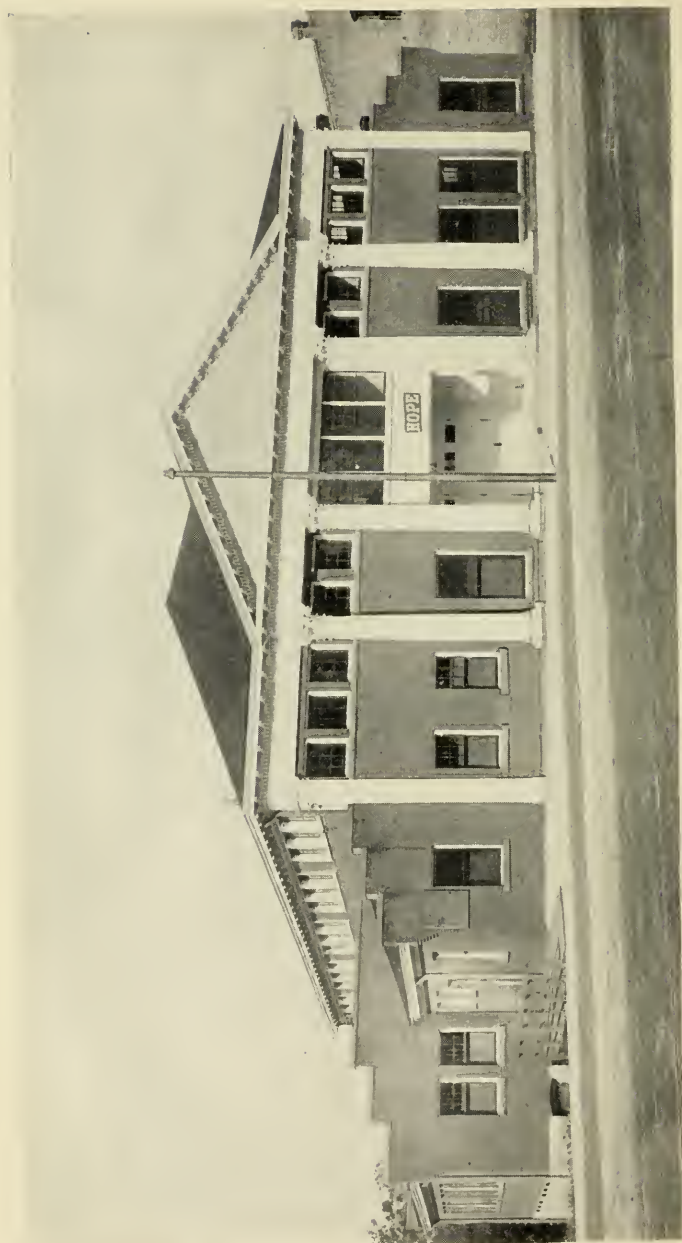
### **The Jubilee Sacrament and Sabbath.**

The service on Saturday evening was the most tender and beautiful of all of the services of the Jubilee. It was devoted entirely to the reception of new members into the Church, followed by the administration of the Sacrament of the Lord's Supper.

The pastor had the pleasant duty of publicly welcoming into our membership thirty-two persons, of whom twelve had just been received by Session on confession of faith in Christ. Among those received on certificates from other Churches was the venerable Mrs. J. J. Linn, who, after many years of service in the First Presbyterian Church, was returning to spend her declining years among her old friends in the Church of her early love.

After the ceremony of receiving these new members, the pastor called upon Rev. Charles Thayer, D. D., to preside at the sacramental table. In introducing him Dr. Bushnell referred to the fact that Father Thayer had, in 1858, administered the same sacrament to the little Westminster Church for the first time in her history; and he spoke of the appropriateness of having





HOPE CHAPEL

him to preside for the first time. In introducing this part of the service, Dr. Thayer said:

### SACRAMENTAL ADDRESS.

Rev. Charles Thayer, D. D.

This is a memorial service; in memory of the death of our Lord and Savior, when God "laid on Him the iniquity of us all" and He, by the grace of God did taste death for every man." "My body-broken, for you." "My blood shed for you." "Do this in remembrance of Me." Let no other "remembrances" come in to weaken the force of these "remembrances" of the suffering and death of our blessed Lord.

But to "remember all the way by which our Lord hath led us" these fifty years of history as a Church, to recall the names and loving labors of those holy men and women, who have wrought in the founding and the upbuilding of this Church, must intensify our memories of the blessed Christ, and of the "Name which is above every name."

So I remind you that in April, 1857, the Presbytery of St. Paul, then a very small body, was informed that a little group of the lovers of Jesus, at the Falls of St. Anthony, desired to be organized as a Church. A committee was appointed therefor. Rev. Dr. Rihel-daffer, founder and beloved pastor of Central Church of St. Paul, Rev. Henry Maltby, an invalid minister re-

siding at St. Paul, and Charles Thayer, a Home Missionary at Hudson. The two of the Committee, residing at St. Paul, organized this Church in August, 1857, and arranged for me, the other member, to preach and hold a communion service, on some Sabbath later. When I fulfilled this appointment, I found this Church organized with eight members, three men with their wives, and two daughters of one of the three families. One Elder had been installed, whose honored name is perpetuated by the Oliver Church of this city. At that first Communion eight more members were received. Another Elder was installed, Louis H. Williams, mighty in the scriptures, father of Mrs. Pettit, the only survivor of the original eight. The eight received at the communion have all ceased from their labors, the last to depart being Mrs. A. C. Morgan, whose fragrant memory is still fresh with us.

It will be good for us to remember that succession of Godly and eminent servants of Christ, who have ministered to this Church in preaching the word; the student, Mr. Dorrance, early called up higher; Rev. Levi Hughes, of rare consecration and energy; Rev. J. A. McKee, genial, wise and winning. I remember giving the "charge" at the ordination of young Robert Strong, and his installation as your first Pastor. I remember the happy ministrations of his friend and successor, young Robert A. Condit, your second Pastor. Then came the long, prayerful, faithful, blessed

pastorate of the golden mouthed Dr. Robert F. Sample. And then the Good Lord sent to you in succession, the three eminent and beloved ministers who, with us, minister at this table tonight: the Reverend Doctors, David James Burrell, Pleasant Hunter and your present Pastor, Rev. Dr. John E. Bushnell.

I remember as Clerk of Synod, correspondence appointing your Mrs. Morgan to some duty in the organization of Woman's Missionary Work. And later, as Moderator of Synod, I had the honor of welcoming the first delegation from the Woman's Missionary Organizations, upon the floor of Synod, led by your Mrs. Pomeroy. They came with fear and trembling, but were the forerunners of those annual visitations, that have cheered, inspired, and oftentimes shamed the less zealous ministers and elders of Synod.

And now, for a moment, think of that great multitude of devoted men and women, old and young, who, in the last 50 years, have wrought in the various multi-form agencies of this Church; this great congregation, the great Missions in different parts of the city, their Sabbath Schools, Endeavor Societies, Industrial Schools, Kindergartens, Mother's Meetings, Free Dispensaries and the financial ability, skill, energy and consecration to initiate, direct, operate and sustain all these great and varied agencies. And all constrained by the love of Christ and by love to the bodies, and especially to the souls, of our fellow men, in our own



city, our state, our loved land, all lands, "and to the uttermost part of the earth."

Blessed memories, especially of those, who have entered into the rest that remaineth for the people of God, who there sing the "New song unto Him that loved us, and washed us from our sins in His own blood." May these memories indeed intensify our loving remembrance of their and our Lord, as we now obey His dying command, "Do this in remembrance of me."

In accordance with the arrangements of the committee the distribution of the bread was assigned to Dr. Burrell and of the cup to Dr. Hunter, each of whom prefaced the discharge of his part of the service with beautiful and touching remarks.

In accordance with the custom of the Church at such a service an offering was received for the Deacon's fund for the poor of the Church; and a liberal sum was realized therefrom. The music at this service was simple, but unusually sweet. The choir rendered first that grand hymn of the Church "Te Deum Laudamus;" and for the offertory, "Rock of Ages." The congregation joined heartily in the singing of those inspiring old hymns, "The Church's One Foundation; Is Jesus Christ her Lord," and, at the close, "When I Survey the Wondrous Cross."

Fully one thousand communicants participated in the service.

The Elders assisting in the distribution of the elements were: H. Hart Brackett, Judson E. Carpenter, Charles S. Cairns, A. M. Clerihew, John Dunwoody, John R. Gordon, S. Arthur Harris, Horace M. Hill, Platt W. Lyon, A. R. Miller, George H. Miller, John McCulloch, James Paige, T. A. Sammis, J. A. Steele, R. Burton Tomlinson, John W. Thomas, Charles T. Thompson, Charles B. Tucker, C. W. Van Tuyl and George W. Wishard.

At the close of the service the congregation passed out, feeling that they had been near Heaven; and that this service was a happy prelude to the services of the Sabbath following.

### JUBILEE SABBATH.

The Sabbath Day was one of the most beautiful, that could well be imagined, so large congregations at all services were assured. Before the hour for opening the morning service had arrived, the auditorium was crowded to its utmost capacity; and, during nearly the entire service, many people remained standing in the vestibules. Upon the platform were the following ministers, Rev. David James Burrell, Rev. John E. Bushnell, Rev. Pleasant Hunter, Rev. Harry G. Finney and Rev. Charles Thayer. The order of service was as follows:

Organ—"Hosannah" ..... Dubois  
Doxology

Invocation and Lord's Prayer, Rev. Harry G. Finney  
Festival Anthem—"Arise and Shine".....Foote

Responsive Reading—Selection No. 37, Ps. 100 and 103  
Rev. John Edward Bushnell, D. D.

Apostles Creed and Gloria

Hymn—No. 58 (Vs. 1, 2, 3)

"Come Thou Almighty King"

Scripture Lesson—Deut. VIII

Rev. Pleasant Hunter, D. D.

Prayer.....Rev. John Edward Bushnell, D. D.

Offertory—"Jubilate Amen."..... Gelbke  
Male Quartette and Soprano Solo

Hymn—"I Hear a Voice, 'tis Soft and Sweet"

Sermon—Rev. David James Burrell, D. D., L. L. D.

Hymn No. 300—"I Love Thy Kingdom, Lord"

Benediction—Rev. Charles Thayer, D. D.

The hymn "I Hear a Voice, 'tis Soft and Sweet," was written by Dr. Robert F. Sample; and the music for it was composed by the organist of his Church, "Westminster," of which he had been pastor in New York. It was beautifully sung as a solo by Mrs. W. N. Porteous, the congregation joining in the refrain.

Dr. Burrell's sermon was as follows:

"Ye are built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord."—Eph. ii. 20.

We are accustomed to think of Paul as a dry dialectician, a mere theologian or doctrinaire. It is a mistake. He was a splendid poet with an extraordinary development of the logical faculty. He could handle a metaphor with as much skill as a syllogism. Word-pictures bespangle his discussions of abstruse themes like stars on a deep blue sky.

He shows here an acquaintance with the architectural methods of his time. He thinks of life as structural. The word edify occurs nineteen times in his epistles to the Churches. It is cognate with edifice. Its primary reference is to temple building, and hence its application to character. "Ye are God's building," says the Apostle; and he is not thinking now of character building, but of the association of believers in the Church of God.

The Christians of Ephesus would instantly understand the reference. They lived under the shadow of Diana's Temple, one of the seven wonders of the world. It was four hundred feet long and above two hundred feet wide, and was two hundred and twenty years in building. Its roofs were supported by sixty-seven columns of green jasper, eight of which may be seen today in the Mosque of St. Sophia. Its altar was designed by Praxiteles. Its walls were adorned by Apelles and Parrhasius. Its sanctuary was so secure that kings were wont to deposit their valuables there. Erostratus made himself immortal by setting fire to its

dome. Alexander offered the spoils of an eastern campaign for the privilege of inscribing his name above one of the portals, and was refused. The title of Neocorus, or Sweeper of the Temple, was coveted and competed for by various cities. The dome of this magnificent structure was surmounted by an image of Diana catching the sunlight in her golden shield.

In sight of this temple, within the hearing of its elaborate worship, dwelt a humble body of believers in Christ. To them the Apostle writes in terms of encouragement: "Ye are the living parts of a grander fabric, whose glory shall endure when the walls of the temple of great Diana have crumbled to dust. Ye are built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

#### **I. Observe, the corner stone of the Church is Christ.**

The engineers of the Palestine Exploration Fund, by sinking shafts and opening galleries along the walls of the temple, came upon the original foundations. They are seventy feet below the surface, and rest upon the rocky slopes of Moriah. At the lowest angle of this temple area they discovered the corner-stone. It was four feet thick and fourteen broad, and its fine finish was almost unimpaired. It is not improbable that the prophet Isaiah had this very stone in mind when he uttered the Messianic prediction, "Behold, I lay in

Zion for a foundation, a stone, a tried stone; a precious corner-stone." The first place, deepest down, most rudimental and fundamental, binding the walls together and upholding the whole,—this is reserved for Christ.

1. **The name of the Church** is eloquent of this fact. "What's in a name?" Everything, here. Call the Church whatever you please, it is Christian above all. Such other names, as Greek and Latin, Catholic and Protestant, Lutheran, Calvinistic and Wesleyan, are subordinate to that Name which is above every other that is named in heaven or on earth. All tribal banners are furled under the banner of the Lion of Judah.

Here is the touchstone of ecclesiastical legitimacy. It has just been decided in one of the Massachusetts courts—in a case brought by the Theosophists to secure exemption from taxation on their meeting-hall—that an organization, in order to be called "religious," must show that it believes in the living God. But with reference to the Christian Church the lines are drawn closer still. It is not enough that an ecclesiastical body shall be religious in order to justify its claim to the fellowship of the Holy Catholic Church; it must give evidence that it believes in Christ, that it accepts his divine birth, his Messiahship, his blood-atonement, his resurrection, and his word as law every way.

2. Here, also, is clearly indicated the purpose or in-



tent of the Church. Why did Christ institute it? What is it intended for?

It is not a social coterie, though many people make it so. Neither is it a benevolent organization, though the tendency of much of the sociological discussion of our time points that way. The primary purpose of the Church was not charity, caring for the poor, visiting the fatherless and the widows in their affliction. This is incidental; vitality so, to be sure, but merely incidental to a larger, nobler end. Nor is the Church a theological symposium. All Christians who are worthy of the name, are profoundly concerned to discover the truth. It is indeed the noblest quest, but the purpose of the Church goes deeper and higher still.

What, then, is it? Its end and purpose is to set up the kingdom of Jesus Christ on earth. We believe that he came from heaven to suffer and die for the children of men; we believe that he rose triumphant, and now sits upon his throne high and lifted up; we believe that by the power of his Spirit he is working through this great living organism, which we call "The Church," for the restitution of all things; and we believe that in the fulness of time the heavens will part asunder, and he will come to reign King over all and blessed forever. To this end the Church was instituted; to this end its ministry was commissioned, "Go ye into all the world and evangelize;" and to this end the injunction is laid upon all Christ's people, "Let your light so



shine among men that they may see your good works, and glorify God."

What shall we preach then? Christ, and him crucified. Nothing else? Nothing else. Whatever my theme, it must be like a thoroughfare leading to the cross. "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which believe, Christ the power of God, and the wisdom of God." As an ambassador of Jesus Christ, my sole business is to magnify the Saviour's name, and to exalt Him who said, "I, if I be lifted up, will draw all men unto me."

And how shall Christians live? As those whose "lives are hid with Christ in God." Our religion is distinctively a personal relation with Christ. We have accepted Him as the Jews in the wilderness, with the hot virus throbbing in their veins, looked to the brazen serpent for life. We have consented to cleanse ourselves from sin in the fountain filled with His blood, as Naaman dipped in the Jordan seven times until his flesh became like the flesh of a little child. We have given ourselves to Christ in a consecration entire and unreserved, as the magi laid their gold and myrrh and frankincense before Him. We follow Him as the sheep follows the shepherd, as a tourist follows his Alpine guide, as a child follows its mother, as a soldier follows his captain to the high places of the field. We

abide in Him as the branch abides in the vine, so that the parent life pervades and energizes it. We feed upon Christ as the Israelites fed upon the manna that dropped from heaven about their feet. For so it is written, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." We receive Christ at His exact word in such a manner that his precepts are our final law; and his promises are like the rounds of the ladder that Jacob saw, on which angels ascended with prayers, and descended with blessings upon Him. This is the significance of Christ's primacy in our ecclesiastical and personal life. He is

My Lord, my life, my sacrifice,  
My Saviour and my all.

**II. The foundation.** The Church is here said to be founded upon the apostles and prophets; that is, the Scriptures of the Old and New Testaments. It rests upon the truths handed down through the apostles and prophets from God.

I wonder whether those who are engaged in undermining faith in the Scriptures are aware what they are doing? "If the foundations be destroyed, what shall the righteous do?" The only Christ we have is the Christ revealed in the Scriptures. To impair their credibility, is to impugn the only historical witnesses that bear testimony to the religion of Christ. Some of these destroyers are among the professed followers

of the Lord Jesus, but surely they do not follow Him in this; for He never uttered a word in contravention of the plenary truth of the Bible, but was ever ready to vindicate and uphold it. "Search the Scriptures," He said, "for in them ye think ye have eternal life, and these are they which testify of Me."

But how do the Scriptures serve as a foundation of the Church? In furnishing all that is necessary for its organization and effectiveness every way. Herbert Spencer says that two things are necessary in order to a working Church, namely, creed and cultus. The Scriptures furnish the creed, the body of truth. They also furnish the cultus, or mode of worship; and this as given by inspiration is intensely simple. The beauty of holiness is the service of the heart; form is relatively of slight import. "When I make my prayers, shall I sit or kneel or stand upon my feet?" This is precisely like the question asked of Sir Thomas Moore by his executioner: "Sir, does your head lie right upon the block?" He answered, "No matter about my head so that my heart be right." Let us stand by Scripture in this matter of cultus, taking no heed of unnecessary form and ceremony; "for whatsoever is not of faith is of sin."

But something more than creed and cultus is requisite for the making of a Church. We need a perfect Code of Morals; and we find that in the Decalogue and the Sermon on the Mount plus the personal exam-

ple of Jesus the ideal Man. Also, a course of action, or campaign if you will. And this is clearly marked out in the Scriptures. What is the business of those who belong to the Church of God? It is to "seek first of all the kingdom of God and his righteousness." As we walk along the street, we mingle with two classes of people, who look alike but are separated by an infinite gulf; on the one hand, those who are absorbed in the pursuit of wealth, pleasure or other personal emoluments, and knew nothing higher than the things of this present life; who "forever hastening to the grave, stoop downward as they run"; on the other hand those who believe in the coming of the Son of Man and mean to do all in their power to hasten it. They also are engaged in bread-and-butter tasks, but the things of the kingdom are supreme, and their prime purpose is to hasten its coming on earth and in the lives of men.

By this it appears that the Church rests upon the trustworthiness of the Scriptures as the word of God. No foundation, no house; no Bible, no Church. Stand by the Bible, therefore, my friend, even though others malign it. They are on the losing side. The old Book has stood like Gibraltar for thousands of years, and will stand for thousands more. It is not only the foundation of the Church, it is the hope of your personal, eternal life. Stand by the Bible. John Knox spoke truly when admonished of the wrath of Queen

Mary, as he was going to Holyrood with a blue Genevan cloak over his shoulder and a Bible under his arm: "All hell," said he, "cannot prevail against the man that has in his left hand a candle to illuminate his right." Stand by your Bible. Read it, pray over it, love it and live by it. All dust is bad for human eyes, but the worst is that which gathers on our neglected Bibles.

**III. The Superstructure.** "Ye are built upon it;" that is, ye are the stones of the temple. At this point Peter comes to Paul's help—as he should indeed; for despite all differences of temperament and culture they were firm friends—saying, "Ye also as living stones are built up a spiritual house."

There were wonderful stones in the old temple of Moriah. Josephus mentions them in his *Antiquities*. Some of them, he says, were twenty-five cubits by twelve; that is, forty by twenty feet. It would seem incredible if it were not that some are still there. By what engineering skill were those ponderous masses lifted into place? Wonderful stones! But the stones of God's spiritual temple are more marvelous, for they are endowed with life. "Ye also as living stones are built up a spiritual house."

This means that Christians must do something more than merely lie in their places. It means that Church membership is more than a name on a roster. There is nothing in the world more lamentable than a dead

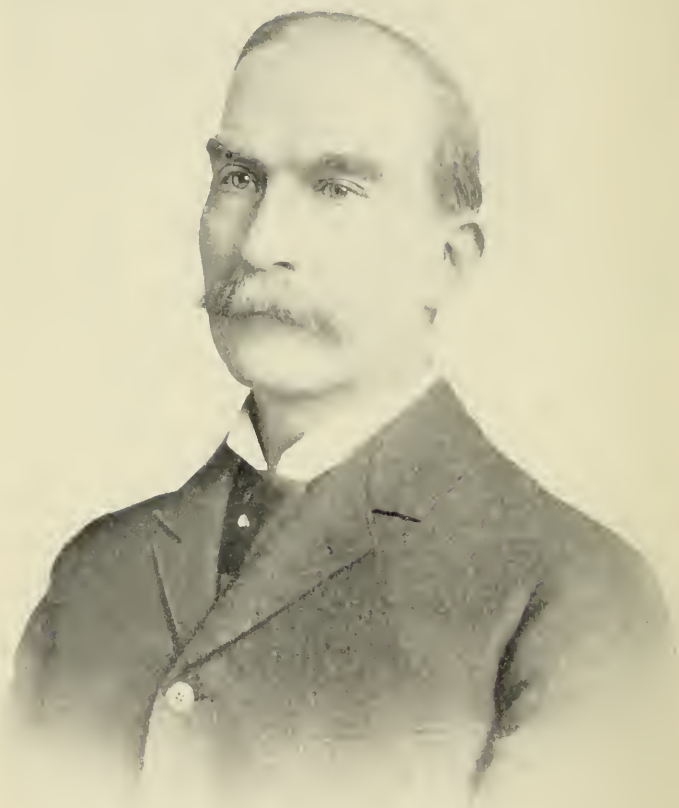
profession. A while ago our Navy Department sent out a message warning all outgoing ships against a derelict schooner which has recently been seen drifting about in the Northern Pacific. The name of this derelict is "The Siglin." She sailed with a crew of eleven men and a cargo of valuable merchandise. Her masts are gone and, as the declaration says, "a dead man is lashed to her helm." Dead men down below, dead men lying on the decks, a dead man lashed to the helm! What a grim figure is there of a Church devoted to the mere letter of truth or liturgy or ethics. Put over against that picture, this temple of living stones. "I am come that ye might have life and that ye might have it more abundantly," said our Master. "And you hath He quickened which were dead in trespasses and sins."

The life here referred to is manifest in the relation of the Church member to Christ. Every stone of the temple pants toward him as if it had a heart within it. The bricks of the old Ninevite temple are marked with the cartouches of contemporary kings, but the stones of this temple have been touched by the finger of their Lord, thrilled through and through with the electric power of His life.

It is manifest also in the fellowship of believers. The stones of the temple stretch forth hands inwardly as if to bear one another's burdens, as if to lay a benediction each upon the other, and all the temple rings







JOHN J. ANKENY,  
Church Treasurer Since 1871

with their sympathetic chorus, "Blest be the tie that binds our hearts in Christian love."

The life is also manifest in service. The hands of these living stones are stretched forth from the wall outwardly to help a suffering, dying world, and voices are heard calling from the wall like voices of life-savers on the shore in a dark night, "Throw out the life-line!"

What a picture of a living church! Every part of the structure palpitates with life and energy. Every stone in the building calls out to Christ, to its fellows and to the world. The voice of praise, the voice of prayer, the voice of exhortation is here, and over all and about all is the very atmosphere of heaven, resonant with hallelujahs!

IV. And the Church thus constituted "groweth"—"groweth unto a holy temple of the Lord." The word is not such as was customarily used for a growing fabric; that is, one which grows by mere accretion, as thread upon thread in a loom, or stone upon stone in a building. But the word has reference to organic growth; that is, of vegetable or animal life. The temple is represented here as growing because it has life in it.

The growth of the Church is measured by that of the individual believers who constitute it. God's life is the germinating principle. This is the influence referred to by Paul where he speaks of the whole

body as being "fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

But apart from the growth of individual believers, there is a distinct growth of the mighty coherent unit which we call "The Holy Catholic Church." This growth is History. The ultimatum of history is the coming of the Son of God to possess his Church and reign through it.

In the walls of the ancient temple of Jerusalem there are certain marks which indicate the successive periods of construction. The upper portions were built three or four centuries ago under the Sultan Suleiman, but below that, and clearly separated, are other parts running back to the fourth century. Still farther down are portions which belong to the period of Herod at the beginning of the Christian Era. Lower yet are the repairs made on the return from captivity; and lowest of all on the bed rock of Mount Moriah, seventy feet beneath the surface, are the foundation stones that were laid by Solomon. Thus, from beneath, the work may be traced through the centuries to the very top stone of the corner. But here the analogy fails, for the Christian Church is not completed. We note a constant progress from the beginning, with some periods of rough work indeed, but never aught but progress; nevertheless we still await the day when

the top stone shall be laid with shouts of "Grace, grace unto it!"

In the eleventh year of the reign of Solomon the temple was dedicated to the Lord. The priests and Levites, with the hereditary heads of all the tribes, assembled in the holy city. The tabernacle was brought from Gibeon, old and worn and weatherbeaten. With much pomp and circumstance the boards and pillars and curtains were carried upon the shoulders of the Levites up the slopes of the holy hill. Yonder came a group of Levites bearing the brazen altar; yonder another with the table of shew bread; another with the golden candlestick upon their shoulders. Loud "Hosannas" gave welcome to these historic memorials of God's providence and grace. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." Yonder they came bringing the ark of the covenant, the visible token of the divine presence; priests and Levites sang together in welcome: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in!" The choirs in the great galleries of the temple responded one to another: "Who is this King of glory? The Lord of hosts, he is the King of glory." In the midst sat Solomon upon his throne, his archers about him with golden shields, and clad in Tyrian purple. Then something occurred in the midst of the festivities, whereat all were instantly silent. Out

from the curtain of fine twined linen hanging before the Holiest of All came a fleece of golden mist that flowed outward and upward, expanding until it obscured and enveloped all. It was the Shekinah, the glory of the Lord. Deep silence! And the king knelt with his face toward heaven, and blessed the people. The time is approaching when Christ shall come in like manner, appearing in the open heavens, and making his influence felt throughout the earth, when the great angel shall proclaim "The tabernacle of God is among men, and he shall dwell among them and be their God, and they shall be his people."

Arise, O King of saints, arise,  
 And enter to Thy rest:  
 Lo, Thy Church waits with longing eyes,  
 Thus to be owned and blest.  
 Enter with all Thy glorious train,  
 Thy Spirit and Thy word;  
 All that the ark did once contain  
 Could no such peace afford.  
 Here let the Son of David reign,  
 Let God's anointed shine,  
 Justice and truth His court maintain,  
 With love and power divine.

The Lord is in His holy temple; let all the earth  
 keep silence before him!

## THE SABBATH SCHOOL CELEBRATION.

After the morning service the members of the Sabbath School and their friends attended a special Jubilee service of the Sabbath School.

The Superintendent, R. Burton Tomlinson, presided; while upon the platform with him, were the Pastor, the Assistant Pastor, Rev. Harry G. Finney; Dr. Burrell, Dr. Hunter; three former superintendents of the School, Charles T. Thompson, Franc B. Daniels and J. S. Porteous, and S. H. Findley, who had served for more than twenty-five years as an assistant superintendent of the school.

Beautiful programs of the exercises had been prepared. Messrs. Daniels, Porteous and Finney participated in the services.

Mr. Charles T. Thompson, having been assigned to speak of the former superintendents, delivered the following address:

I am the oldest Superintendent, in date of service, who is here today. My good wife says that she is tired of my passing as the "oldest" on this Jubilee occasion; so I will add that, though I came here a good many years ago, yet it is also true that I was put at good hard work for this Church and school, while I was still not much more than a boy.

The subject assigned to me today is a big one. I am called upon to speak for all of the former superin-

tendents of this school. Their names appear upon the back of this program, with the dates of their terms of service. I arrived in Minneapolis to make it my home on the first day of October, 1878. It was Saturday, and, the day following, I found my way to the old brown frame church on Fourth Street, and, of course, remained for the Sabbath School which then, as now, followed the morning service. As I sat in the pew at the opening exercises, half sick and one of the most lonely young men in the world, a kind faced and energetic gentleman stepped up to me, laid his hand on my shoulder and said, "See here, young man, I see you are a stranger, and I want you in my class." The gentleman was Samuel M. Williams, who then became, and whom I have ever since been privileged to have as, my friend.

He introduced me to as fine a class of young men, as it would be possible to meet anywhere, who all joined in making me feel at home. Mr. Williams was then, as he is now, a fine Bible student and excellent teacher; and my membership in his class was very profitable to me.

Coming here, as I did, twenty years after the organization of the School, I was not privileged to know all of those, whose names appear here as superintendents, though I knew all of them personally, except Joseph C. Williams and Rev. Robert Strong, who were respectively the first and second superintendents. Mr.



Williams, one of the founders of the Church, filled the office during the first three years of the School's existence. He is spoken of as an earnest and efficient officer. His useful and Godly life was ended September 23rd, 1877.

His successor, Rev. Robert Strong, was the first pastor of our Church. To the duties of the pastorate he added those of the Superintendent, during his entire connection with the Church. He is spoken of, in the highest terms, by all who knew him.

Two interesting circumstances, connected with these early years of our school, are of especial interest. The Second Presbyterian Church of Pittsburgh, Pennsylvania was about to buy a new Sabbath School library, and sought for some way to dispose of its old one, where it would do some good. Learning of this little school way out west, the old library was sent to it. The Secretary of the School records that the gift was thankfully received, though the books were so coated with the dirt and grime of Pittsburgh, that it was difficult to get the children to take them out for reading. Afterwards, with a big effort, the School managed to raise the sum of twenty dollars for a new library. The money was sent to the depository of the Board of Publication in Pittsburgh, with the request that the money be made to go as far as possible. The Secretary of the School, Mr. Joshua Williams, records the deep gratitude of officers, teachers and scholars,

because the Board not only sent them books for the full value of the twenty dollars but to them added a donation of books, worth at least twenty dollars more. This school, therefore, owes a debt of gratitude to the Board of Publication.

Charles E. Vanderburgh succeeded Rev. Robert Strong as Superintendent. Though I never knew him either as Superintendent of the school or even as a member of this Church, it was nevertheless my pleasure and privilege to know him as a friend and as a fellow-laborer in other branches of religious work. He was, when elected Superintendent, one of the ablest lawyers in Minneapolis; he afterwards became a judge of our District Court, and adorned that office for many years; he was then promoted to the bench of the Supreme Court of this state, where he served with distinguished ability for several years. Judge Vanderburgh transferred his membership to the First Presbyterian Church of Minneapolis early in 1878, and he was a member of that Church at the time of his death. Knowing Judge Vanderburgh, as I did, and knowing of his record in other departments of Church and secular life, I can well believe the reports made to me of his unusual devotion and efficiency as a Sabbath School Superintendent.

The immediate successor of Judge Vanderburgh was Joshua Williams, who had been, for many years, the Secretary of the School. Mr. Williams served for four

years, from 1871 to 1875; and for a second term of one year from 1878 to 1879. I knew Mr. Williams intimately for many years, and was under him as superintendent for three months. He inherited from his father, Elder Louis C. Williams, a strong and unwavering devotion to the truth and the right. He made a good superintendent. It always seemed to me that the term "Old Faithful" could be applied to him, for he was faithful to the discharge of every duty laid upon him.

Mr. Williams transferred his membership to the First Presbyterian Church in 1879, and was a member of that Church at the time of his death, a few years since.

Between the two terms of Joshua Williams, the School had three superintendents: O. V. Tousley from 1875-1876; Dr. R. S. McMurdy from 1876-1877; and J. Hyde Monroe from 1877-1878. It was my pleasure to know them all. Mr. Tousley was Superintendent of the Public Schools. He was a strict disciplinarian, and carried his ideas of discipline into the Sabbath School. All, who have spoken to me on the subject, have been warm in their praise of his work in the School. He removed from the city about the year 1882; and died in Boston only a few years ago.

The next Superintendent, Dr. R. S. McMurdy, had transferred his membership to the Andrew Presbyterian Church, before I came here. He has since come back among us, and is personally known to many here.

Dr. McMurdy is the oldest living Ex-Superintendent, except Rev. Robert Strong, who is residing in Pasadena, California.

J. Hyde Monroe was one of the Elders, who received me into this Church. I did not know him as an officer in this School, but I did know him as a warm friend and as one of the sweetest and most consecrated men, with whom I ever associated. His life was a benediction to all, who knew him. I cannot speak of his work as Superintendent, but I can speak from knowledge of his work in organizing and carrying on until his death, the first and most successful class for the Chinese and Japanese, ever organized in this part of the country. In his honor the members of this class furnished a ward, and have for years maintained a bed, in the Presbyterian Mission Hospital at Wei Hein, China.

In January, 1879, the teachers elected as Superintendent, James L. Monroe, a brother of J. Hyde Monroe, who served, though with many absences caused by business engagements, until March, 1881; at that time his business engagements compelled him to give up the position permanently. At the time of his election the teachers did me the honor of selecting me as his first assistant, somewhat against the protest of my teacher, Mr. Williams, who wished me to remain in his class. When Mr. Monroe left in 1881, I was promoted to be Superintendent. The only teachers, whom I can see

before me now, who were in service then, were Mrs. L. P. Plummer, Mrs. Charles M. Godley, Mrs. Allen Hill, Miss Francisca Schaeffer (now Mrs. W. O. Winston), Miss Kate Harris (now my wife) and Samuel M. Williams. One circumstance made it embarrassing at times for the young superintendent, who was a little bashful. He was just beginning to get very much interested in Miss Harris, who was so devoted to a new hymn called "Beulah Land," that her young friends had given her that name. "Beulah Land" was very popular with every one, and frequent requests were made of the Superintendent that he have it sung in the School. He often complied with these requests, though he never did so without having the feeling that some one was thinking, that he had used the hymn to gratify Miss Harris.

At the annual election of officers, held in January, 1882, the teachers did me the honor to ask me to accept the office for another term. This, however, I positively declined, as I had grace enough to recognize my own limitations; and I did not then believe, nor have I ever since believed, that I am qualified to fill that important office acceptably.

At first the teachers were at a great loss to tell whom to elect; but Providence answered the question by sending to us one of the sweetest, noblest and purest hearted men, I ever knew. I refer to William M. Tenney, the coming of whom and his lovely and capable

wife to this Church, was one of the greatest blessings, with which her life has been crowned. As soon as Mr. Tenney became at all known, his worth was recognized and it was seen that he was just the man to be placed at the head of the Sabbath School. He accepted the office, when elected to it, upon condition that I should act as his assistant. Mr. S. H. Findley and I were chosen assistant superintendents and served as such during the seventeen years, through which Mr. Tenney was Superintendent; and dear Mr. Findley has served faithfully and efficiently in the position ever since.

To my mind, William M. Tenney came as near to the ideal Sabbath School Superintendent, as any one whom I ever knew in the position. No one could have been more conscientious and faithful in the discharge of the important duties entrusted to him; no one could have exhibited a more Christlike walk and deportment. It was a great misfortune to the School and to the Church, when Mr. and Mrs. Tenney moved east in 1899.

Now, I want to ask you to do something for me. I have prepared a telegram, which reads as follows:

"William M. Tenney,

Boston, Mass.

Westminster Sabbath School, from its Jubilee celebration, sends you affectionate greetings. I Corinthians 16:23."



Mr. Tenney should be remembered, though he has not been able to arrange to be here today. I want you to authorize me to send it to Mr. Tenney today in Boston, to show that we remember him on this happy occasion. All those who want me to do so, please say, "Yes." (The speaker was answered by a strong chorus of "Yes;" and the telegram was sent).

When Mr. Tenney left here, I was promoted to be his successor until the next regular election in the following January. At that time Mr. Franc B. Daniels was elected superintendent, and he was succeeded successively by J. S. Porteous, Leonard K. Thompson and, our present Superintendent, R. Burton Tomlinson. You know them and their good work among you. All are here present today, except Mr. L. K. Thompson, who was compelled to go west on business just before this Jubilee celebration began. Those present can speak for themselves. I will not offend their modesty by saying, what I could and would gladly say in their praise, or by telling them how highly I regard them all. I will only close by saying that this school has been blessed with an unbroken succession of earnest, Godly and efficient officers; and that those in service, during the last eight years, have all been worthy successors of such men as Mr. William M. Tenney and his predecessors.

After Mr. Thompson's address Dr. Burrell and Dr. Hunter each spoke briefly, but very impressively.



## THE CHAPEL SERVICES.

At three o'clock P. M. interesting special services were held at each of the two chapels, Hope and Riverside, under the charge of their respective officers and pastors.

The principal address at Hope Chapel was made by Dr. Hunter; while Dr. Burrell and Rev. Ezra F. Pa-body spoke at Riverside Chapel.

## THE SABBATH EVENING SERVICE.

The Church was as crowded at the evening service as it had been in the morning. The order of service was as follows:

Organ—"Prelude and Fugue" (E. Minor).....Bach

Anthem—"Awake Up My Glory".....Chadwick

Responsive Reading—Selection No. 33, Ps. 91

Rev. Harry G. Finney.

Scripture Lesson—Eph. IV:1-16

Rev. Pleasant Hunter, D. D.

Hymn No. 302 (Vs. 1, 3, 4, 5)

"Christ Is Made the Sure Foundation."

Prayer.....Rev. David James Burrell, D. D.

Offertory—"My Soul Doth Magnify the Lord"

Saint-Saens

Trio for Soprano, Tenor and Baritone

Hymn No. 139 (Vs. 1, 5, 6, 7) "All Hail the Power of Jesus' Name"

Sermon.....Rev. Pleasant Hunter, D. D.  
 Hymn No. 370 (Vs. 1 and 5) "Onward, Christian Soldiers"

Final Word—"The Soul of the Jubilee"

Rev. John Edward Bushnell, D. D.

Benediction—Rev. Pleasant Hunter, D. D.

The sermon of Dr. Hunter, after a short prelude of a personal nature, appropriate to the occasion, was devoted to a masterly and thrilling presentation of the interests of Foreign Missions. As the sermon had not been written out beforehand, an attempt was made, through the aid of a competent court stenographer and reporter to take it, as it was delivered. The attempt was, however, a failure. Dr. Hunter agreed to make an attempt to reproduce it upon his return home, and the completion of this volume was delayed for that purpose. Unfortunately he, too, was unable to do so as appears from the following note received from him:

Newark, N. J., Nov. 2, 1907.

My dear Mr. Thompson.

I am awfully sorry to have to write, that I cannot reproduce my sermon in anything like a satisfactory way. I have the outline, of course, but cannot fill it in, as I would like to have it appear in print. Without the audience and the occasion to warm me up, my thoughts will not come as they did that night. I cannot tell you how much I regret to write this, and I do it only after having given the matter a week's trial and

failed. Please explain to the committee and assure them of my deep regret. With kindest regards.

Very Sincerely,

Pleasant Hunter.

The inability to include in this history the sermon of Dr. Hunter causes keen regret to the members of the committee of arrangements; and in their disappointment every member of the Church and congregation will share.

At the close of the sermon the beloved and honored pastor, Dr. Bushnell, gave the "final word" on the theme

### "THE SOUL OF THE JUBILEE."

He said:

I have thought that the Committee made their one error in asking me to say a word at such a late hour as this, but I do cherish this opportunity to say good night to you, to bid you go forth in the night to rest and to awaken in the morning with renewed vigor and energy kindled by this historic celebration. The great occasion, that brought us together, is passing and its memories will go down the years of time like music in all our hearts. Everything has conspired, under the blessing of God, to make us realize more than our expectations. When some one asked me whether we Presbyterians claimed that this weather had been fore-





REV. HARRY G. FINNEY,  
Assistant Pastor, 1905 to Present Time

ordained for the occasion, I said, we were not so lacking in modesty as to claim that the laws of the universe should be suspended for us, but it seemed as if we might believe that irresistible grace had lead us to choose a time, when the elements themselves were conspiring to produce such blue skies; such crystal sunshine and such autumnal hues as even Minnesota herself cannot surpass. From the beginning of that Fellowship night, when hearts melted together in prayer and song, and as we read the chapter of love, the thirteenth chapter of First Corinthians, and talked of the days of Auld Lang Syne, we have all experienced the reality and joy of Christian Communion.

On Friday night we witnessed one of the most impressive events ever seen in this city, when hundreds gathered for social intercourse, the fragrance of which I am sure will always abide with us. And those, who attended the meeting of our good ladies and young people on Saturday, and heard what great things they had done, will always remember the uplift of the inspiring afternoon. And who will ever forget that foretaste of heaven we had at the sacramental table last night, when so goodly a company were welcomed to the membership of this Church and we remembered Calvary together? And this morning, surely our hearts did burn as we listened to Dr. Burrell in that wonderful sermon on the Christian Church; and tonight Dr. Hunter has inspired us with the vision he has given us

of the future triumphs of that Church. These days are golden to our hearts. God has been so kind to us, that we almost feel like going right to heaven from these scenes, or at least desire that they might be continued on earth.

We have had a Jubilee of Christian love. Love has memory, and so we have gratefully here remembered the fifty years which are gone, glorifying God's mercies and honoring the names and noble deeds of those, who gave themselves to upbuild our Westminster. Love has eyes, and so we have looked around us and are not forgetful of the needs of the world that perishes for the lack of the Gospel. Love has prophecy, and so we have thought of the duties before us and the eternity of glory and triumph after battle. One of our Sunday School classes of boys a few years ago, under a wise teacher, prepared a little package which is now sealed and in a vault somewhere and it is addressed to the boys of just a century later. It is not to be opened until that year of grace. In one hundred years the then fifteen-year-old-boys of this Church will be permitted to break the seal of that package and read the message from the boys of 1901. What would we not give to be witnesses to the scene!

It seems to me that this Jubilee will be, not a sealed package to be sure, but an open epistle to the men and women of the coming centuries, when they shall read of what this Church has been in the first half cen-



ture of its existence, a testimony to the joy of service and the faithfulness of our God.

We cannot see into the future, but we believe the next half century will be a period of love, sacrifice and loyal devotion to Christ that will make as sweet a story as that which has been told of the past fifty years. I never realized so much the feeling of sympathy for Simon Peter as I do now. You remember when he said, "Lord, it is good for us to be here, and let us build three tabernacles," etc., that they might stay right on. I used to find fault with Peter because he wanted to have a good time there, but now I have sympathy with him and fall into his sin because I realize it is good for us to be here, and it is hard to tell these people to go to their homes and close this Jubilee, yet the parting word must be said. Still though the hour is late and you are weary, friends, there is one thing we will not do. We will not let this Jubilee pass by and have it said that this Church which has been so long faithful to the cross of Christ closed its doors without an offer of salvation in His name. I ask you who have not yet tasted of the Saviour's love, to accept Jesus Christ as your Saviour, that He may with His infinite love bind your poor hearts to His and lift them up out of the darkness and out of the depths into His light and write His blessed name upon them.

An unusual circumstance which has arisen today gives especial sacredness to this hour and lends pathos

to this appeal. This morning as I glanced over the great congregation, down here at my right sat certain aged saints, while down yonder by the door was a strong man who seemed to have much of life's work before him, our dear Dr. W. S. Laton, whom so many deeply loved. His fine face seemed lighted up with pleasure in the preacher's message and I said to myself "he will surely do tomorrow what he is so apt to do when his heart is touched, he will write a letter about it." But the letter will never come. This afternoon the word came to us that he had been called from his busy earthly life, while those who seemed to our eyes so much nearer home, abide. How sad this shadow across the day of our rejoicing, but how beautiful to pass right out of that glorious morning service straight heavenward to the eternal Jubilee. It seems as if thereby is a new sanctity given to this blessed day. It touches heaven. There is only one message great and beautiful enough to crown it; "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life."

Now do you know what the "Soul of the Jubilee" really is?

It seems so simple after all that we have heard and yet I will give it to you. Three words will tell it—"Come to Jesus."

While the celebration of our Golden Jubilee, as ar-

ranged for by the Committee, ended with the Sabbath evening service, yet it is only proper to add, as a part of our history, this note: Upon Monday evening, October 7th, the Men's Union, the youngest society of the Church, held a banquet in Donaldson's Tea Rooms to do honor to our pastors and our visitors who had once been our pastors. Unfortunately Dr. Hunter had made such engagements for the week, in connection with his own Church, that he could not remain for this occasion.

The attendance was very large; in addition to the men of our own congregation, there was a good representation of sister Churches.

Among other speakers were Prof. Hodgman, President of Macalester College, and Joseph R. Keigman, Esq., who brought greetings from Plymouth Congregational Church. Dr. Burrell delivered a masterly and inspiring address, abounding in wit and good humor, but chiefly filled with words of good cheer and inspiration for the future. This meeting was a fitting for the Jubilee proper.

## CHAPTER XII.

### **A Summary of the Past; and an Outlook to the Future.**

Westminster Golden Jubilee has come and gone. Eager anticipation has culminated in a complete and happy realization; and that, in time, has given place to retrospect. Viewing the past through the eyes of retrospect, we realize that the half has not been told of the faithful labors of pastors and people, during the first half century of our Church's life.

Westminster Presbyterian Church has enjoyed a history of just half a century. Her most ardent lover would not claim for her that, during that time, she has done all she could; but she has done much, and in the history of what she has accomplished her members have good right at this time to rejoice.

Starting with a membership of only eight; she now enjoys an active membership of over two thousand, including about four hundred members in her chapels. There are also today twenty-five hundred scholars enrolled in her Sabbath Schools. These figures make this Church rank ninth in membership, among all of the churches of our denomination; and give her the

second place in respect to Sabbath School membership. During the fifty years of her history, there have been received into her membership four thousand five hundred and thirty-nine persons; of these one thousand nine hundred and sixty-three, or forty-three and one-fourth per cent, were received upon confession of faith, and two thousand five hundred and seventy-six or fifty-six and three-fourths per cent upon certificates from other churches.

If the wonderful growth of this city, by the immigration into it, be considered, the proportion of those received on confession of faith will be seen to be very gratifying.

During the fifty years of her history she has raised, by actual contributions from her members, the great sum of \$1,138,212.00, of which the sum of \$583,070.00 was given for other objects than her own congregational expenses. These figures do not include the cost of the present church, as it was paid for out of the proceeds of the sale of the Seventh Street and Nicollet Avenue property; nor does it include the moneys derived from the sale of any other real estate owned by the Church.

During the fifty years the Church has had six pastors, the first two for very brief pastorates, all of whom have been men of ability and consecration, faithful and eminently successful in the discharge of the duties of their high office. She has had also thirty-nine elders;

fifty-nine deacons; and thirty-two trustees. Her present official force numbers, a pastor; three assistant pastors; twelve elders; eighteen deacons; nine trustees.

During the fifty years, she has become the mother of four churches and three large missions, and has largely assisted in establishing, maintaining and providing with suitable buildings, many other churches of our denomination in this city and state.

For many years the elders of this Church have realized that Westminster, because of her great size and general prosperity, owed a peculiar obligation to the weak churches of our denomination in this and neighboring states. So realizing, it has been their aim and desire to render those churches all possible help by advice and financial assistance. Scarcely a regular Session meeting goes by, at which one or more appeals for such financial assistance, to meet some special emergency, are not received and considered. Few such appeals are denied; none where the cause is considered to be deserving, and the funds to meet it can be secured.

For nearly twenty-five years, she has maintained two of the largest and most successful city missions in the country; and has there accomplished a work, which is known throughout the denomination to which she belongs. This work she is now carrying on at an annual cost of about ten thousand dollars, and with the active assistance of a multitude of her members.



Today this Church has a property, consisting of the home church and two chapels, all of which are admirably adapted for the work which she should do; and they are, together worth, at a conservative estimate, \$300,000.00, whilst against the church there is no indebtedness of any kind.

The members, especially the women, are well organized for efficient work; and among them all prevails a spirit of unity and harmony.

At our head we have a pastor, whom we love and trust and in whose ministrations we take great delight; and he is ably seconded in his pastoral work by his assistant, Rev. Harry G. Finney; while at the head of the work at Hope Chapel is Rev. Alexander G. Patterson and at the head of the work in Riverside Chapel is Rev. W. E. Paul, both of whom are doing excellent work. The Church is officered by an able, harmonious and efficient body of men in each of the three boards, the Session, the Diaconate and the Trustees.

The work, which God has permitted us to do, during the first fifty years of our history, has been great, but the possibilities for future work are far greater. We are rapidly becoming a down town Church; and the neighborhood around us is fast becoming peopled with a great multitude of young men and young women in boarding houses, private hotels and apartment houses. It should be our mission, with increas-



ing zeal, as the years go by, to go out after these and bring them into the Church.

Our city mission work, the possibilities of whose growth are so great, should be made far more efficient in the future even than in the past.

We should become more active in our sympathies and more benevolent in our gifts, towards the great agencies through which the church at large is seeking to bring the knowledge of the Savior to the multitudes, in this and other lands, who are without a knowledge of Him.

Our sympathy and substantial assistance should be given to the weaker churches of our denomination in this city and state. Above all things, in this commercial age, we should keep the lamp of faith burning brightly in this dear Church; and, as a people, we should in the future, as in the past, hold aloft the blue banner of orthodox and evangelical Christianity, bequeathed to us by the founders of this Church.

Above all things, there should be among us an ever increasing sense of our great responsibility, a greater spirituality and a growing willingness and desire to have a part in the work laid by God upon this Church.

As the historian approaches the place where he must write "finis" to this volume, there come flocking to his memory the names of many, who have, in our communion and fellowship "wrought righteousness," as the great Apostle puts it, in the work of building the

walls of our Jerusalem. In his part of the work the historian has, of necessity confined himself to the more important and strategic events in the life of our Church and to the mention of those men and women who were more prominent therein; while the good women, who have written of the Church's work, as carried on by them, have dwelt more upon the earlier and latter days of our history. But in between these periods there was one of quiet, faithful upbuilding, carried on by so many, most of whom have left us either for other scenes of earthly labor or for their Heavenly reward. As the names of many who have not as yet been particularly mentioned, come thronging to his mind, the historian feels the embarrassment, under which the Apostle Paul labored when writing the wonderful Eleventh Chapter of Hebrews. He remembers such families as those of the saintly Catherine S. Sidle, and of D. R. Wagner, the Deacon longest in service in this Church, of Dr. P. L. Hatch, of T. D. Skiles, of Jacob Schaeffer, of William C. March, of A. M. Reid, of W. H. Bailey, of C. A. Cornman and of many others, whose names may even now have escaped his memory, who were so interested in the Church and its work and whose hospitable homes were ever open for its social gatherings.

As we look back from this vantage ground over the past, and remember the multitudes now departed, who have in this Church accomplished so much for Christ

through their faithful service; as we recall to mind especially those consecrated pioneers, the Oliver and Williams families; and the many others who have succeeded them, "of whom time would fail us to tell, who have" here, "through faith wrought righteousness and obtained promises;" there must come to us the exhortation given to the Hebrews by the great apostle, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

# Appendix.

## Present Officers of the Church.

Pastor—Rev. John Edward Bushnell, D. D.  
Assistant Pastor—Rev. Harry G. Finney.  
Pastor at Hope Chapel—Rev. Alexander G. Patterson.  
Pastor at Riverside Chapel—Rev. W. E. Paul.

### RULING ELDERS.

Charles S. Cairns.	J. E. Carpenter.
J. R. Gordon.	S. A. Harris.
John McCulloch.	James Paige.
J. A. Steele.	John W. Thomas.
Charles T. Thompson.	R. Burton Tomlinson.
Charles B. Tucker.	George W. Wishard.

Clerk of Session—Charles T. Thompson.

### DEACONS.

S. B. Burchard.	D. Draper Dayton.
H. L. Day.	Daniel P. Deane.
Wm. M. Day.	Samuel H. Findley.
E. W. Grievish.	W. P. Moorhead.
J. P. Holliday.	George E. Murphy.
J. W. McDonald.	M. O. Nelson.
Aldis E. Sage.	James P. Thomson.
Frank E. Skinner.	Charles Tweed.
Charles V. Smith.	Frederick Wurtzbach.

President—M. O. Nelson.

Vice President—S. H. Findley.

Secretary and Treasurer—Charles Tweed.

### TRUSTEES.

H. C. Akeley.	William H. Dunwoody.
James S. Bell.	John B. Gilfillan.
E. L. Carpenter.	C. H. Pettit.
A. M. Clerihew.	J. S. Porteous.

C. C. Webber.

Chairman—C. H. Pettit.

Secretary—J. S. Porteous.

Treasurer—John J. Ankeny.

## PASTORS OF WESTMINSTER CHURCH.

Rev. Robert Strong, 1862-1865. Now residing in Pasadena, Cal.

Rev. Robert A. Condit, D. D., 1866-1867. Now residing in Pasadena, Cal.

Rev. Robert F. Sample, D. D., 1868-1887. Deceased.

Rev. David James Burrell, D. D., 1887-1891. Pastor of Collegiate Reformed Church, New York City.

Rev. Pleasant Hunter, D. D., 1892-1900. Pastor of Second Presbyterian Church, Newark, N. J.

Rev. John Edward Bushnell, 1901-.... Now Pastor.

## ROSTER OF ELDERS.

Name.	Installed.	Termination of Service.
1. Oliver, Andrew W.	Aug. 23, 1857	Died 1875.
2. Williams, Louis H.	Mch 14, 1858	Ceased to act 1878.
3. Williams, Joseph C.	Jan. 2, 1864	Died in office 1877.
4. Vanderburgh, Chas E.	Jan. 2, 1864	Dismissed to another Church 1878.
5. McNair, Isaac,	Oct. 16, 1869	Dismissed to another Church 1878.
6. Baird, J. A.	Oct. 16, 1869	Died 1883.
7. Lee, R. S.	Mar. 3, 1878	Died 1883.
8. Ware, E. K.	Mar. 3, 1878	Ceased to act 1880.
9. Monroe, J. Hyde,	Mar. 3, 1878	Died 1887.
10. Brackett, H. Hart,	Feb. 29, 1880	Ceased to act 1895.
11. Dunwoody, John	Feb. 29, 1880	Ceased to act 1902.
12. Miller, A. R.	Feb. 29, 1880	Ceased to act 1897.
13. Thomas, V. H.	Feb. 29, 1880	Ceased to act 1882.
14. Thompson, Chas. T.	Feb. 29, 1880	In service.
15. Knerr, B. F.	Feb. 29, 1880	Dismissed in 1893.
16. Williams, Stephen B.	Mar. 8, 1882	Died 1894.

17. Pomeroy, E. F.	Mar. 8, 1882	Died 1883.
18. Hall, James R.	Mar. 2, 1884	Died 1900.
19. Tenney, William M.	Mar. 2, 1884	Resigned 1899.
20. Crombie, John S.	March, 1888	Dismissed to another Church 1892.
21. Harris, S. Arthur,	March, 1889	In service.
22. McDonald, John S.	March, 1889	Ceased to act 1901.
23. Thomas, John W.	March, 1889	In service.
24. Prentiss, A. G.	March, 1892	Dismissed to another Church 1895.
25. Davis, Judson S.	March, 1893	Resigned 1904.
26. Miller, George H.	March, 1895	Ceased to act 1904.
27. Pabody, Ezra F.	March, 1895	Ordained to Ministry 1899.
28. Carpenter, J. E.	March, 1898	In service.
29. Gordon, J. R.	March, 1898	In service.
30. Thompson, L. K.	March, 1900	Ceased to act 1907.
31. Tucker, Charles B.	March, 1900	In service.
32. Cairns, Charles S.	March, 1901	In service.
33. Paige, James	March, 1901	In service.
34. Hill, Horace M.	March, 1902	Ceased to act 1905.
35. Lyon, Platt W.	March, 1904	Ceased to act 1907.
36. Steele, J. A.	March, 1905	In service.
37. Wishard, George W.	March, 1905	In service.
38. McCulloch, John	March, 1907	In service.
39. Tomlinson, R. B. Jr.,	March, 1907	In service.

## CLERKS OF SESSION.

1857-.... Andrew W. Oliver.  
 1858-1864, Louis H. Williams.  
 1864-1878, Charles E. Vanderburgh.  
 1878-1880, J. A. Baird.  
 1880-1907, Charles T. Thompson.

## ROSTER OF DEACONS.

Name.	Installed.	Termination of Service.
1. Harris, S. A.	1875	Dismissed to First Presbyterian Church 1876.
2. Moore, Charles E.	1875	Dismissed to First Presbyterian Church 1876.
3. Brackett, H. H.	1876	Ordained an Elder 1880.
4. Gilmore, D. M.	1876	Died in office 1900.
5. Plummer, L. P.	1876	Died in office 1880
6. Lyon, A. B.	1878	Dismissed to First Presbyterian Church 1890
7. Wagner, D. R.	1878	Died in office 1906.
8. Whittaker, C. S.	1878	Died in office 1883.
9. Chalmers, Fred'k	1880	Ceased to act 1891.
10. Godley, Phillip	1880	Ceased to act 1883.
11. Lockwood, W. W.	1880	Dismissed to a Detroit, Mich., Church 1881.
12. Deane, Daniel P.	1881	Still in service
13. Speedy, John	1881	Ceased to act 1890.
14. Condit, A. J.	1883	Ceased to act 1889.
15. Godley, Chas. M.	1883	Ceased to act 1892.
16. Rodgers, Wm. F.	1883	Ceased to act 1905.
17. Findley, Sam'l H.	1884	Still in service.
18. Miller, Geo. H.	1884	Resigned 1889, re-elected 1890, ordained Elder 1895.
19. Bailey, Wm. H.	1885	Ceased to act 1906.
20. Jordan, R. H.	1889	Ceased to act 1892.
21. Cairns, Chas. S.	1889	Ordained an Elder 1901.
22. Paige, James	1889	Ordained an Elder 1901.
23. McWilliams, D. A.	1889	Resigned to study for ministry, 1892.
24. McDonald, Dr. J. W.	1893	Ceased to act 1904, re-elected 1907, still in office.
25. Davis, Sam'l M.	1892	Dismissed to a California Church 1901.







CHARLES T. THOMPSON,  
Elder and Clerk of Session 1880 to Present Time

- |                           |      |   |
|---------------------------|------|---|
| 26. Rowley, M. D.         | 1894 | Died in office 1894.                              |
| 27. Gordon, J. R.         | 1895 | Ordained an Elder 1898.                           |
| 28. Lyon, P. W.           | 1895 | Ordained an Elder 1904.                           |
| 29. Thompson, L. K.       | 1895 | Ordained an Elder 1900.                           |
| 30. Pabody, E. F., Jr.    | 1895 | Ceased to act 1904.                               |
| 31. Stricker, Geo. W.     | 1895 | Ceased to act 1906.                               |
| 32. Tucker, Chas. B.      | 1895 | Ordained an Elder 1900.                           |
| 33. Tomlinson, R. B., Jr. | 1895 | Ordained an Elder 1907.                           |
| 34. Forbes, T. W.         | 1896 | Ceased to act 1902.                               |
| 35. Miller, A. R., Jr.    | 1896 | Ceased to act 1905.                               |
| 36. Porteous, J. S.       | 1896 | Resigned when elected Trustee<br>1900.            |
| 37. Jackson, E. D.        | 1896 | Ceased to act 1899.                               |
| 38. Sawyer, W. L.         | 1897 | Ceased to act 1900.                               |
| 39. Mitchell, S. H.       | 1900 | Ceased to act 1903.                               |
| 40. Smith, D. E.          | 1900 | Ceased to act 1906.                               |
| 41. Benton, A. A.         | 1901 | Ceased to act 1904.                               |
| 42. Day, H. L.            | 1901 | Still in service.                                 |
| 43. Esterley, R. E.       | 1901 | Ceased to act 1907.                               |
| 44. Riheldaffer, J. H.    | 1901 | Dismissed to Grace Presbyteri-<br>an Church 1901. |
| 45. Smith, Chas. V.       | 1901 | Still in service.                                 |
| 46. Haynes, T. G.         | 1902 | Ceased to act 1907.                               |
| 47. Nelson, M. O.         | 1902 | Still in service.                                 |
| 48. Dayton, D. D.         | 1904 | Still in service.                                 |
| 49. Holliday, J. P.       | 1904 | Still in service.                                 |
| 50. Day, Wm. M.           | 1905 | Still in service.                                 |
| 51. Moorhead, W. P.       | 1905 | Still in service.                                 |
| 52. Sage, Aldis E.        | 1905 | Still in service.                                 |
| 53. Grievish, E. W.       | 1905 | Still in service.                                 |
| 54. Skinner, Frank E.     | 1906 | Still in service.                                 |
| 55. Thomson, J. P.        | 1906 | Still in service.                                 |
| 56. Tweed, Chas.          | 1906 | Still in service.                                 |
| 57. Burchard, S. B.       | 1907 | Still in service.                                 |
| 58. Murphy, Geo. E.       | 1907 | Still in service.                                 |
| 59. Wurtzbach, F.         | 1907 | Still in service.                                 |

## ROSTER OF TRUSTEES.

Date of Election.

1858	Joseph C. Williams,	Declined re-election when elected Elder 1864. Died 1877.
1858	Henry D. Beman,	Moved away 1861.
1858	Eugene M. Wilson,	Died in office 1884.
1858	Wm. K. McFarlane,	Died in office 1866.
1858	A. Bradford,	Ceased to act 1861.
1858	Curtis H. Pettit,	Still in office
1860	Wm. P. Ankeny,	Died in office 1877.
1860	H. G. Sidle,	Resigned 1895.
1862	James Chalmers,	Ceased to act 1871.
1863	W. W. McNair,	Died in office 1885.
1865	John S. Walker,	Ceased to act 1868.
1868	J. A. Ege,	Ceased to act 1871.
1871	A. M. Reid,	Ceased to act 1877.
1871	J. G. McFarlane,	Ceased to act 1874.
1874	Allen Hill,	Declined re-election 1901.
1877	Wm. H. Dunwoody,	Still in office.
1878	A. M. Reid, re-elected,	Declined re-election 1893.
1878	O. V. Tousley,	Resigned and moved away.
1878	J. B. Gilfillan,	Still in office.
1878	J. K. Sidle,	Died in office 1887.
1879	Frederick W. Brooks,	Died in office 1883.
1880	H. W. Wagner,	Died in office 1894.
1886	George H. Miller,	Resigned 1901.
1886	T. B. Janney,	Declined re-election 1898.
1888	A. M. Clerihew,	Still in office.
1895	H. C. Akeley,	Still in office.
1895	Wm. Donaldson,	Died in office 1899.
1899	F. B. Semple,	Died in office.
1899	E. L. Carpenter,	Still in office.
1900	J. S. Porteous,	Still in office.
1901	James S. Bell,	Still in office.
1901	C. C. Webber,	Still in office.

## CHAIRMAN OF BOARD OF TRUSTEES.

Joseph C. Williams.

W. P. Ankeny to 1877.

C. H. Pettit, May, 1877 to present.

## SECRETARIES OF BOARD.

Joseph C. Williams, 1858-1864.

Allen Hill, 1874 to 1901.

J. S. Porteous, 1901 to present.

## TREASURERS.

James Chalmers.

Isaac McNair.

H. G. Sidle.

John J. Ankeny, April, 1871 to present time.

Owing to the incompleteness of the earlier records, it has been found to be impossible to make a complete table of the officers of the Board of Trustees.

## SUPERINTENDENTS OF WESTMINSTER SABBATH SCHOOL.

1858, April—1861, January, Joseph C. Williams.

1861, January—1864, June, Rev. Robert Strong.

1864, June—1871, January, Charles E. Vanderburgh.

1871, January—1876, January, Joshua Williams.

1876, January—1877, January, O. V. Tousley.

1877, January—1878, January, Robert S. McMurdy.

1878, January—1879, January, J. Hyde Monroe.

1879, January, 1881, March, James L. Monroe.

1881, March—1882, January, Charles T. Thompson.

1882, January—1899, September, William M. Tenney.  
 1899, September—1900, January, Charles T. Thompson.  
 1900, January—1902, January, Franc B. Daniels.  
 1902, January—1904, January, Leonard K. Thompson.  
 1904, January—1906, January, J. S. Porteous.  
 1906, January—(In service), R. Burton Tomlinson.

The names and terms of service of those in office from January, 1872, to January, 1879, are here given from the recollection of those then in the school, as no accurate data are available.

#### SUPERINTENDENTS OF RIVERSIDE SABBATH SCHOOL.

- |                                 |                                 |
|---------------------------------|---------------------------------|
| 1. A. J. Condit.                | 6. Robert E. Esterley.          |
| 2. James Paige.                 | 7. L. K. Thompson<br>(3d term). |
| 3. L. K. Thompson.              | 8. Charles V. Smith.            |
| 4. J. R. Gordon.                | 9. Charles B. Brooks.           |
| 5. L. K. Thompson<br>(2d term). | 10. George E. Murphy.           |

#### SUPERINTENDENTS OF HOPE SABBATH SCHOOL.

- |                        |                   |
|------------------------|-------------------|
| 1. E. F. Pomeroy.      | 5. E. W. Dutcher. |
| 2. Theodore A. Sammis. | 6. P. V. Collins. |
| 3. R. H. Gordon.       | 7. P. W. Lyon.    |
| 4. W. C. Wyckoff.      | 8. James Paige.   |

#### ORGANIZATIONS IN THE CHURCH.

The following table of organizations in the Church is given for historical information. Many of them, having fulfilled their mission, have been abandoned or merged with other organizations.

- 1858—Westminster Sabbath School.
- 1859—The Sewing Society.
- 1868—Pastor's Aid Society.
- 1871—Woman's Foreign Missionary Society.
- 1872—Ladies Social Circle.
- 1873—Franklin Avenue Mission (now Vanderburgh Memorial Church).
- 1873—Western Avenue Mission (now 5th Presbyterian Church).
- 1873—Westminster Mission Workers (In Sunday School).
- 1873—Cheerful Givers (In Sunday School).
- 1874—The Zenana Workers (In Sunday School).
- 1874—Seek and Save Band (In Sunday School).
- 1878—Young People's Social Union.
- 1879—Westminster Sunday School Foreign Missionary Society.
- 1882—Woman's Home Missionary Society.
- 1882—Young Ladies' Missionary Society (now Missionary Guild).
- 1882—Hope Mission.
- 1882—Riverside Mission.
- 1882—Lyndale Mission (now Lyndale Congregational Church).
- 1882—Daughters of the King.
- 1882—Pearl Gatherers.
- 1883—Bethlehem Sunday School (now Bethlehem Presbyterian Church).
- 1883—Chinese Sunday School.
- 1883—The Gleaners.
- 1885—Twentieth Avenue South Mission.
- 1886—Westminster Missionary and Social Club.
- 1888—Prospect Park Mission (afterwards called Farview).
- 1888—Boys' Missionary Brigade.
- 1888—Senior Young People's Society of Christian Endeavor.
- 1891—Elim Mission (now Elim Presbyterian Church).
- 1895—Intermediate Society of Christian Endeavor.



- 1895—Westminster Social Circle.
- 1906—Fujiyami Club.
- 1906—Westminster Fellowship.
- 1907—Junior Chapter.
- 1907—Westminster Men's League.

## ITEMS OF INTEREST IN CONNECTION WITH THE WORK OF THE CHURCH.

### I. The Session.

The office of Elder in Westminster Church is not a sinecure. It requires, and is given by all who fill it, a great amount of time and energy. The Session, composed of twelve members, meets on an average, thirty times a year. It is thoroughly organized into committees, to which are entrusted the various details of the spiritual work of the Church. The most important committees are those for the management and control of the work at Hope and Riverside Chapels. Each of these two Chapel committees is composed of six elders, with the Chapel pastor and Sunday School superintendent as advisory members.

### II. The Diaconate.

The Deacons of this Church are an incorporated body, and as such can hold trusts for the benefit of the poor of the Church and congregation. They are, and for many years they have been, a very efficient working body. In addition to their other duties they have the entire charge of the ushering at the Sunday services.

### III. Church Sitzings.

After years of experimenting with various methods of raising the funds, with which to provide for the current expenses of this Church, the Trustees have adopted the pew rental sys-

tem as best for us. The main auditorium has sittings for a congregation of 1600. There is not an undesirable sitting in the room. The prices range from \$3.00 per annum upward, so that it is within the reach of every one to obtain a regular sitting. Some pews are reserved for the use of strangers, while all can be used for that purpose ten minutes after the opening of the morning service and at the opening of the evening service.

#### IV. Use of Church Property.

The Session and Trustees have jointly created a committee, which is at present composed of Elders Charles T. Thompson, C. S. Cairns and R. B. Tomlinson, Jr., Trustees A. M. Clerihew and C. H. Pettit, to which must be referred all requests for use of Church's building and property. They are limited by the inflexible rule of the Session and Trustees, that the main auditorium cannot be used for any other purposes than religious services, including weddings of members of this Church and congregation. The committee is allowed more latitude in the uses, which they may permit to be made of the other rooms in the church building.

#### V. Benevolences.

The benevolent work of the Church is under the direct supervision of the Session. Broadly speaking it consists of money and effort expended in causes separate and distinct from the support of the home Church. It is impossible to estimate or to tabulate the personal efforts, expended by the members of this large and devoted congregation. The reports of the various religious and charitable societies and organizations in this city and state show, that they derive a large part of their support from our members. As to the moneys contributed through the treasurers of this Church or reported by Church societies to the Session, the financial reports show that, during the past four years, our benevolent

gifts in money have averaged about \$26,450 each year, while the current expenses of the home Church have averaged approximately \$15,600. Such results are made possible only by the hearty cooperation of all members of the congregation. All the accounts of benevolences, administered under the direction of the Session, are carefull audited by that body, statements being presented by the Treasurer at every regular monthly meeting. Mr. Charles V. Smith has acted as Treasurer of Benevolences for many years. He is entitled to great credit for the skill and accuracy, with which he has collected the subscriptions, kept his accounts and presented his monthly, semi-annual and annual reports.

The objects of our benevolence are too numerous to be tabulated here. In addition to many other objects, every board of the Church is contributed to annually.

#### VI. Parochial Districts.

The membership of the Church is divided upon the basis of residence into twenty-four parochial districts. Over each district is appointed a committee of ladies of the Church and congregation.

To these committees are assigned the following duties:

##### I.

To report promptly any change of address that comes to their notice.

##### II.

To report any cases calling for pastoral visitation.

##### III.

To report any children born in Westminster families.

##### IV.

To call on and report any Presbyterian families moving in to the district.

## V.

To call promptly on any new members received into the Church and residing in the district.

## VI.

To furnish a list of all persons in their district who can be counted on to do Church work.

The plan works well and has been of great assistance to the pastors.

## VII. The Activities of the Church.

The activities of the parent Church are so varied as to make it possible for ever member to find some form of work in which he or she can engage. Their character can be gathered from the preceding pages.

The following activities are carried on at Riverside Chapel:

Sunday Evening Gospel Service; Mid-week Prayer and Praise Service; Christian Endeavor Society; Sunday School; Young Women's Missionary Society; The Chapel Choir; Ladies' Aid Society; Daily Kindergarten; Mothers' Club; Sewing and Manual Training School; Cooking School; Gymnasium.

Hope Chapel conducts the following activities:

Sunday School; Sunday Evening Worship; Christian Endeavor Societies; Mid-week Prayer Service; Young Woman's Club; Woman's Association; Girl's Chorus; Daily Kindergarten; Boy's and Girl's Clubs; Sewing and Manual Training Schools; Industrial School; Gymnasium Clubs; Public Library and Reading Room.

## ANNUAL GROWTH OF MEMBERSHIP.

Year.	Confession.	Certificate.	Total.
1857	..	8	8
1858	..	8	8
1859	1	11	12
1860	..	..	..
1861	3	10	13
1862	2	..	2
1863	8	9	17
1864	13	3	16
1865	5	4	9
1866	6	6	12
1867	9	20	29
1868	4	10	14
1869	23	27	30
1870	10	20	30
1871	6	13	19
1872	17	25	42
1873	9	19	28
1874	5	25	30
1875	58	59	117
1876	20	33	53
1877	25	23	48
1878	6	25	31
1879	13	57	71
1880	10	40	50
1881	19	84	103
1882	5	46	51
1883	48	96	144
1884	46	104	150
1885	44	86	130
1886	37	92	129
1887	68	87	155
1888	74	125	199

Year.	Confession.	Certificate.	Total.
1889	116	102	218
1890	87	109	196
1891	83	80	163
1892	29	41	70
1893	94	82	176
1894	100	105	205
1895	58	50	108
1896	25	43	68
1897	34	82	116
1898	59	117	176
1899	77	77	154
1900	75	82	157
1901	57	57	114
1902	40	45	85
1903	58	74	132
1904	55	79	134
1905	90	67	157
1906	205	97	302
1907 to Aug. 23rd	27	12	39
<hr/>			<hr/>
	1963	2576	4539

Percentage of increase on confession of faith  $43\frac{3}{4}$  per cent.

## YEARLY CONTRIBUTIONS FROM CHURCH AND CONGREGATION.

(Fractions of dollars omitted).

	Home Missions.	Foreign Missions.	Other Benevo- lences.	Congre- gational.	Total.
1857	No reports can be found.				
1858	No reports can be found.				
1859	\$20	.....	.....	\$205	\$225
1860	...	.....	.....	330	330
1861	14	.....	.....	1,105	1,119

	Home Missions.	Foreign Missions.	Other Benevo- lences.	Congre- gational.	Total.
1862	...	10	18	209	237
1863	5	20	37	436	498
1864	17	37	184	661	899
1865	30	87	181	560	858
1866	32	85	100	2,900	3,117
1867	51	92	603	2,860	3,606
1868	190	214	693	2,055	3,152
1869	295	239	672	2,800	4,006
1870	260	227	711	2,000	3,198
1871	293	229	551	5,530	6,603
1872	208	400	658	4,038	5,304
1873	384	506	644	3,984	5,509
1874	224	553	912	7,792	9,461
1875	659	336	1,388	5,513	7,896
1876	738	585	1,171	4,300	6,794
1877	514	356	683	4,375	5,928
1878	500	346	909	4,574	6,329
1879	470	262	958	8,164	9,854
1880	416	332	1,117	15,400	17,265
1881	397	500	681	21,616	23,429
1883	2,788	804	1,301	49,050	53,943
1884	1,267	1,046	8,007	10,288	20,608
1885	2,814	1,272	4,809	15,500	24,395
1886	3,696	1,943	7,283	37,000	49,922
1887	4,182	2,820	1,815	10,728	19,545
1888	8,713	6,010	40,603	11,804	67,130
1889	3,637	3,197	41,330	14,153	62,317
1890	3,428	3,335	20,845	15,150	42,758
1891	3,005	2,707	18,831	15,485	40,028
1892	9,030	2,056	12,241	12,000	35,327
1893	9,287	2,542	4,045	13,500	29,374
1894	11,807	2,509	5,289	13,000	32,605
1895	10,200	1,926	3,370	13,844	29,340
1896	7,873	1,587	2,434	12,000	23,894
1897	8,775	1,918	2,375	13,086	26,154



	Home Missions.	Foreign Missions.	Other Benevo- lences.	Congre- gational.	Tota .
1898	10,628	1,967	1,886	15,674	30,155
1899	10,231	1,646	2,961	15,647	30,485
1900	11,587	2,162	11,776	14,796	40,321
1901	9,577	2,227	3,427	13,732	28,963
1902	10,087	2,688	28,911	14,741	56,427
1903	7,793	2,296	32,676	15,662	58,427
1904	10,641	2,584	21,459	15,400	50,084
1905	11,611	2,773	5,379	25,823	45,586
1906	14,711	2,727	7,550	15,590	39,578
1907	14,009	3,293	6,062	16,155	39,519
Totals	206,565	56,092	323,463	555,142	1,138,212

NOTE—The foregoing table represents only the actual gifts of the members of the Church and congregation. It does not include any of the money received from the proceeds of the sales of real or personal property, owned by the Church; and so does not include any of the cost of the present church building on Nicollet Avenue.

The Home Mission column includes the annual disbursements for the running expenses of our City Mission work, as well as the contributions to the Boards; while the column "Other benevolences," which varies so greatly in amount from year to year, includes the sums raised from time to time, to meet special demands and emergencies, such as for the erection of the chapel buildings, for building and paying the debts on other city churches, for the endowment and current expenses of Macalester College; and for all the boards of the Church other than the Home and Foreign Mission Boards.

The amount raised each year, for these purposes, has, of course, varied with the peculiar necessities and demands of each year.

The Congregational expense column contains the amounts raised for the erection and subsequent enlargement of the

building on Fourth Street, for the erection of the building at the corner of Nicollet Avenue and Seventh Street, and for the repair of our present building after the cyclone in 1905.

This division of funds follows, as nearly as possible, the plan adopted by the General Assembly. Taking the figures, as they appear in these tables, it will be seen that, of the entire amount raised, fifty-one and one-third per cent was used for other than congregational expenses; or, if the amounts used in erecting or rebuilding the first and second church buildings, are eliminated from congregational expenses, the proportion of money raised used for benevolent purposes is increased to fifty-seven and two-thirds per cent; or again, if the money, expended for those church buildings, is added to the column of other benevolences, the proportion of money raised, which has been used for other than our congregational expenses, is increased to sixty-two and one-third per cent.

### CHRONOLOGICAL HISTORY.

- 1857. August 23rd, Church organized by the Presbytery of St. Paul.
- “ August 23rd, Andrew W. Oliver installed the first elder.
- “ December 6th, Rev. Benjamin Dorrance became first regular supply.
- 1858. March 14th, Louis H. Williams, installed as Elder.
- “ April 6th, Church incorporated under the name of “The Trustees of the Westminster Presbyterian Church of Minneapolis.”
- “ April 18th, services of Rev. Mr. Dorrance terminated.
- “ April 25th, Sabbath School organized.
- “ April 26th, Rev. Levi Hughes became regular supply.
- 1859. The Sewing Society, the first women’s society, organized.

- 1860. April .., Services of Rev. Mr. Hughes terminated.
- “ May .., Rev. James McKee became regular supply.
- “ December, Services of Rev. Mr. McKee terminated.
- 1861. March 15th, First Church building dedicated. Total cost \$1,962.00. Of this sum \$500.00 was a grant from the Board of Church erection and the balance was largely given by Eastern Presbyterians.
- 1861. October 27th, Rev. Robert Strong became regular supply.
- 1862. October 29th, Rev. Robert Strong installed as pastor.
- 1863. December 20th, C. E. Vanderburgh and J. C. Williams ordained and installed as elders.
- 1864. May 21st, Rev. Robert A. Condit became regular supply during the absence of the pastor, occasioned by his illness.
- 1865. April 26th, Pastoral relation between the Church and Rev. Robert Strong dissolved.
- 1866. June .., Rev. Robert A. Condit installed as pastor.
- 1866. June .., The Church for the first time became self-supporting.
- 1866. October .., Church building enlarged.
- 1867. December 24th, Pastoral relation between the Church and Rev. Robert A. Condit dissolved.
- 1868. January 27th, Rev. Robert F. Sample called as pastor.
- “ March 1st, Rev. Robert F. Sample began his labors in the Church.
- “ April 16th, Rev. Robert F. Sample installed as pastor.
- “ May 26th, Pastor's Aid Society organized.
- 1870-1871 Church again enlarged and pews cushioned.
- 1871. February 6th, Woman's Foreign Missionary Society organized.
- 1871. April 24th, John J. Ankeny elected Treasurer of the Trustees.
- 1873. January .., Franklin Avenue Mission (now Vanderburgh Memorial Church) organized. Western Ave-

- nue Mission (now Fifth Presbyterian Church) organized.
- 1873 April 24th, Commencement of fiscal year changed from January 1st, to April 1st.
1875. March 13th, First official action, looking toward the erection of a new church, taken by the congregation.
- “ April 1st, Elder Andrew W. Oliver died.
- “ April 2d, Trustees definitely authorized by congregation to erect a new church building.
- 1875 April 2nd, S. A. Harris and Charles E. Moore elected the first deacons.
1877. September 23rd, Elder Joseph C. Williams died.
1878. January 25, Pew Rental system again adopted.
1878. April .., Rotary system of electing elders and deacons adopted.
- “ Ground purchased on corner of Nicollet Avenue and Seventh Street for new building.
1880. July 13th, Corner stone of new church laid.
1882. Woman's Home Missionary Society organized.
1882. January 4th, Hope Mission established by action of the Session.
- “ April .., Woman's Presbyterian Board of Missions of the Northwest met in Minneapolis.
- “ August 10, First service held in lecture room of the new church.
- “ June 12, Riverside Mission organized.
- “ October .., Young Ladies' Missionary Society (now Westminster Missionary Guild) organized.
1883. January .., Bethlehem Sabbath School (now Bethlehem Presbyterian Church) organized.
- “ March 11, New Church dedicated.
1884. April 28, Woman's Kindergarten and Industrial Association organized.
1886. May .., The General Assembly met in Westminster Church.

- 1886. December 23rd, Resignation of Dr. Sample presented to the congregation.
- 1887. February 24th, Pastoral relation of Dr. Sample with Church dissolved.
- “ September 15th, Rev. David James Burrell, D. D., called as pastor.
- 1887. October 26th, Dr. Burrell installed as pastor.
- 1891. April 2nd, Dr. Burrell resigned as pastor.
- 1891. May 1, Pastoral relation of Dr. Burrell with Church dissolved.
- 1892. April 21st, Rev. Pleasant Hunter, D. D., called as pastor.
- 1892. November 11th, Dr. Hunter installed as pastor.
- 1895. September 6th, Church destroyed by fire.
- 1895. November 12th, Westminster Social Circle organized.
- 1896. April 6th, Congregation authorized the erection of a building on a new site and elected a building committee.
- 1896. June 11th, Lot corner of 12th Street and Nicollet Avenue purchased.
- 1896. July 13th, Contract for new building signed.
- 1896. July 27th, Ground broken for new building.
- 1896. October 6th, Corner stone laid.
- 1897. March 4th, First prayer meeting held in Chapel of new building.
- 1897. March 7th, First preaching service in Chapel.
- 1897. November 7th, First service in auditorium.
- 1898. February 15th, Church dedicated.
- 1899. May .., General Assembly again met in Westminster Church.
- 1900. January, Dr. Hunter resigned as pastor.
- 1900. July 1, Pastoral relation of Dr. Hunter dissolved.
- 1901. January 21st, Rev. John Edward Bushnell, D. D., called as pastor.
- 1901. March 6th, Dr. Bushnell installed as pastor.

- 1901. April .., Allen Hill for 27 years a trustee and secretary of the Board, declined re-election.
- 1903. Dec. 20th, new Hope Chapel dedicated.
- 1904. August 20th, Main auditorium partially destroyed by cyclone at a financial loss of \$12,000.00.
- 1905. November .., Church engaged in simultaneous evangelistic campaign, under the leadership of Rev. J. Wilbur Chapman, D. D.
- 1907. March, Men's League organized as a branch of Presbyterian Brotherhood.
- 1907. August 23rd, Westminster Church fifty years old.
- 1907. October 3-6, The fiftieth anniversary of the Church celebrated.

## Index.

### Illustrations:

Ankeny, John J.....	297
Bushnell, John Edward, D. D.....	265
Burrell, David James, D. D.....	169
Condit, Robert A., D. D.....	73
Finney, Rev. Harry G.....	313
First Church Edifice.....	89
Fletcher's Hall.....	33
Free Will Baptist Church.....	17
Hope Chapel.....	281
Hunter, Pleasant, D. D.....	201
Interior of Present Church Building.....	217
Minneapolis in 1857.....	Frontispiece
Oliver, Andrew W.....	Facing Title Page
Pettit, Curtis H., and Deborah M. Pettit, his wife.....	41
Pulpit of First Church Edifice.....	105
Pulpit and Organ Loft of Second Church Edifice.....	153
Riverside Chapel.....	249
Sample, Robert F., D. D.....	121
Second Church Edifice.....	137
Strong, Rev. Robert.....	57
Tenney, William M.....	233
Thompson, Charles T.....	329
Westminster Presbyterian Church.....	185
Williams, Elder Joseph C.....	25
Williams, Louis H.....	9
Woodmen's Hall.....	49



Activities of Church and Chapels.....	337
Adams, Rev. R. N.....	69, 247
Akeley, H. C.....	68, 82
Anderson, John.....	249
Ankeny, John J.....	27, 129, 199, 204, 250
Ankeny, William P.....	14, 19, 199, 227
Ankeny, Mrs. William P.....	224, 227, 239
Archibald, Miss Sarah.....	142, 242
Baker, Miss Eliza W.....	143, 151, 165, 167, 220, 252
Beatty, Rev. W. F.....	50
Beaven, Samuel H.....	124
Beman, H. D.....	6, 126
Beman, Mrs. H. D.....	224
Benevolences of Church.....	335
Best, Mrs. Eugene N.....	259
Benson, Rev. A. W.....	95
Bethany Presbyterian Church.....	98
Bethlehem Presbyterian Church.....	96
Bissell, Miss Edna.....	145, 244, 254
Black, John I.....	226
Blake, David.....	96
Blake, George.....	96
Brackett, H. H.....	41, 285
Bradford, A. ....	6, 40
Bradford, Mrs. A.....	249
Brooks, C. B.....	102
Brooks, Frederick W.....	52
Brown, Rev. E. W.....	122
Bunce, Mrs. A. P.....	133
Burd, Mrs. Henrietta.....	199, 227, 239
Burnett, Mrs. H. L.....	148
Burrell, Rev. David J...60, 62, 63, 74, 77, 114, 184, 208, 249, 283, 284, 285, 301.	
Burrell, Rev. David J., called.....	60
Installed .....	60

Resigned .....	60
Burrell, Mrs. D. J.....	275
Burrell, Rev. DeForest F.....	115
Bushnell, Rev. J. E.....	83, 84, 86, 117, 182, 275, 301, 311
Called .....	84
Installed .....	86
Bushnell, Mrs. J. E.....	275
Bushnell, Rev. Henry E.....	86
Byron & Willard.....	176
Cairns, Chas. S.....	61, 95, 285
Caldwell, Rev. J. C.....	2
Campbell, Rev. Graham C.....	141, 149
Carpenter, E. L.....	82
Carpenter, J. E.....	285
Chalmers, Mrs. Frederick.....	227, 239, 249
Chalmers, Mrs. Eliza (James).....	224, 227, 239, 249
Chapel Work, Plan of.....	102
Chapel Building—Hope—View of.....	281
Chapel Building—Riverside—View of.....	249
Chapman, Rev. J. Wilber.....	88
Charles, Miss Mary.....	234, 235
Christianson, Rev. C. C.....	122
Christian Endeavor Society (Senior).....	169, 270
Christian Endeavor Society (Intermediate).....	170, 272
Church Property, Use of.....	335
Church of the Redeemer.....	63
Clerihew, A. M.....	285
Clerihew, Mrs. A. M.....	155
Condit, Rev. Robert A..	17, 18, 20, 108, 127, 180, 191, 201, 228, 236, 282.
Condit A. J.....	101, 159
Congdon, Miss Jennie.....	270
Cotton, Mrs. Martha M.....	133
Cresswell, Rev. Thaddeus T.....	63

Crombie, John S.....	61
Curtis, Rev. Charles H.....	119, 270
Cuyler, Rev. Theodore L.....	117
Daniels, Franc B.....	82, 101, 131, 301, 309
Daughters of the King.....	166, 269
Davis, Mrs. S. M.....	157, 264
Dayton, George D.....	64, 66
Deacons—First election.....	43
Roster of.....	328
Present Board.....	325
Work of.....	334
Detroit, Westminster Church of.....	175
Donaldson, Rev. John B.....	51, 63
Donaldson, Mrs. Mary Sample.....	193
Donaldson, William.....	68, 150
Donaldson, Mrs. William.....	150
Dorrance, Rev. Benjamin.....	7, 8, 188, 282
Dunwoody, John.....	285
Dunwoody, W. H.....	41, 52
Ege, Mrs. Etta.....	224
Elders—First Election.....	6
Second Election.....	9
Third Election.....	16
Rotary System Adopted.....	45
Roster of.....	326
Present Board.....	325
Work of.....	334
Elim Presbyterian Church.....	95
Esterly, R. E.....	102
Evans, O. J.....	199, 250
Faries, Mrs. I. C.....	138, 155, 243, 266
Faries, Miss Anne.....	252
Faries, Rev. John C.....	69, 122
Faries, William R.....	138, 142, 242

Farnsworth, Ezra.....	61
Farrington, S. P.....	60, 101
Farrington, Mrs. S. P.....	150, 158, 159, 245, 265
Farview Chapel.....	95
Findley, S. H.....	130, 131, 301
Finney, Rev. Harry G.....	120, 185, 273, 285, 301
Fifth Presbyterian Church.....	90
First Baptist Church.....	64, 65
First Presbyterian Church.....	63
Fourth Street Church—Begun .....	14
Enlarged .....	19
Sold .....	53
Vacated .....	53
Fujiyami Club.....	171
Gardner, H. B.....	101
General Assembly.....	57, 77
George, Julia.....	267
Gilchrist, Rev. Neil H.....	122
Gilfillan, John B.....	40, 52, 172, 177
Jubilee Address.....	177
Gilfillan, Mrs. Bessie O.....	141
Gilmore, D. M.....	249
Gleaners, The.....	168, 267
Godley, Charles M.....	199
Godley, Mrs. C. M.....	133, 150, 207, 229, 237, 307
Godley, Mrs. Phillip.....	199, 253
Gordon, John R.....	68, 78, 82, 101, 285
Gowdy, A. C.....	126
Gowdy, Miss Eliza.....	224
Grace Presbyterian Church.....	98
Grand Opera House.....	63
Greenlee, Rev. T. B.....	120
Guild, Westminster Missionary.....	151
Guilmant, Alexander.....	77

Hahn, W. J.....	68
Hall, J. R.....	59, 209
Hall, Mrs. J. R.....	142
Hall, J. C.....	78
Hamer, Mrs. Collins.....	224
Handyside, Rev. John.....	121
Hamilton, Miss Jean.....	101
Harris, S. A.....	40, 43, 68, 82, 199, 285
Harris, Mrs. M. M.....	142, 147, 149, 155, 243, 246, 266
Hay, Rev. L. G.....	15
Hayes, W. H.....	68
Hays, Miss Catherine.....	229
Heffelfinger, Major C. B.....	199
Heffelfinger, Mrs. C. B.....	251
Henderson, Mrs. A. M.....	155, 266
Highland Park Church.....	96, 97
Hill, Allen.....	52, 59, 61, 68, 87, 201
Hill, Mrs. Allen.....	251, 307
Hill, H. M.....	129, 285
Hope Mission.....	91, 98
Chapel Superintendents.....	332
House of Faith Presbyterian Church.....	98
Hughes, Rev. Levi.....	10, 188, 222, 282
Hunter, Rev. Pleasant.....	61, 69, 78, 116, 184, 213, 283, 284, 301, 311
Installation of.....	62
Resignation of.....	79
Hunter, Mrs. Pleasant.....	163, 255, 275
Incorporation of Church.....	6
Jackson, Rev. Sheldon.....	21
Janney, T. B.....	59, 61, 68, 92, 129, 250
Janney, Mrs. T. B.....	147, 150, 151, 165, 251, 253
Johnson, Rev. Herrick.....	54
Jubilee, General Arrangements of.....	172

Jubilee, Fellowship Meeting.....	176
Jubilee Chapel Services.....	310
Jubilee Reception.....	219, 220
Jubilee Sabbath.....	285
Jubilee Sabbath School Celebration.....	301
Jubilee Sacrament.....	280
Jubilee Women's and Young People's Celebration.....	220
Junior Chapter.....	171, 273
Kenyon, Miss E. E.....	146, 150, 155
Kerr, Rev. A. H.....	2
Kirkwood, Mrs. W. P.....	253
Kindergarten and Industrial Society.....	154, 260
Laton, W. S.....	316
Ladies Aid Society.....	135
Lee, R. S.....	45
Leighton, H. N.....	68
Linn, Mrs. J. J.....	134, 220, 224, 239, 280
Logan, Miss M. E.....	149
Longbrake, Mrs. L. L.....	254
Lyndale Congregational Church.....	96, 97
Lyon, Rev. D. C.....	20
Lyon, Platt W.....	101, 285
Mackay, Miss Collie.....	137
Maltby, Rev. H.....	2, 5, 281
Mateer, Mrs. Robert.....	142, 242
Mather, Miss Ellen.....	102
Membership, Growth of Annually.....	338
Men's Union.....	89, 317
Merriam Park Presbyterian Church.....	96, 98
Miller, A. R.....	92, 96, 101, 285
Miller, George H.....	59, 61, 68, 91, 92, 95, 96, 101, 285
Miller, Mrs. George H.....	133, 155, 220, 275
Mission Chapels, Plan of Operation of.....	102

Missionary Guild, The Westminster.....	151
Mitchell, Ethel.....	269
Moles, Mrs. Emily J.....	159, 162
Moles, E. J.....	129
Monroe, J. Hyde.....	45, 131, 142, 305, 306
Monroe, James L.....	130, 306
Moore, Charles E.....	43
Morgan, Mrs. A. C..	9, 125, 143, 146, 150, 155, 223, 224, 227, 239, 240, 249, 266, 282.
Morrison, Robert G.....	102
Morse, Mrs. Susan H.....	156, 160, 263
Mullin, Miss Hannah.....	126, 224
Mullin, Miss Maggie.....	224
Murphy, George E.....	101
Myongo, Rev. Frank.....	139, 243
McCaslin, Mrs. Maggie Mullin.....	227
McCray, Miss.....	156
McCulloch, John.....	285
McIntyre, Miss M. Eva.....	101, 156
McKee, Rev. J. A.....	13, 188, 282
McFarlane, W. K.....	6
McFarlane, Mrs. John G.....	224, 226, 239
McKnight, S. L.....	68
McLain, Samuel.....	198
McLain, Mrs. Samuel.....	198, 224
McMurdy, R. S.....	31, 305
McMurdy, Katherine.....	272
McNair, Isaac .....	31, 45
McNair, W. W.....	9, 41, 52, 125, 129, 135, 207, 226
McNair, Mrs. W. W.....	126, 224, 227
Neill, Rev. Samuel G.....	121
Nicol, Mrs. Rebecca Van Cleve.....	145, 245
Northway, Mrs. W. P.....	155



Oliver, Andrew W.....	5, 39, 206, 227, 230, 282
Oliver, Sarah E.....	5, 39, 97, 141, 225
Oliver Presbyterian Church.....	96, 98
Organization of Church.....	5
Organizations in Church, List of.....	332

Pastors, List of Present.....	325
-------------------------------	-----

Pastors, Former and Present...	326
--------------------------------	-----

Pabody, Rev. Ezra F.....	59, 61, 122, 159, 196, 197
Pabody, Mrs. E. F.....	157, 220
Pabody & Whittaker.....	200
Paige, James.....	82, 101, 285
Paige, Rev. James A.....	218
Parochial Districts.....	336
Patterson, Rev. A. G.....	119, 122, 270
Paul, Rev. W. E.....	124, 321
Pearl Gatherers.....	167, 266
Pettit, Curtis H.....	6, 31, 41, 52, 68, 173, 179, 224
Pettit, Mrs. Deborah M. (C. H.).....	5, 179, 227, 238, 249, 282
Phillips, Harry E.....	187
Pittsburgh, Second Presbyterian Church of.....	126
Plum, Mrs. Mary.....	156, 263
Plummer, L. P.....	41, 129
Plummer, Mrs. Kate B. (L. P.).....	133, 146, 165, 307
Plymouth Congregational Church.....	63
Pomeroy, E. F.....	91, 101
Pomeroy, Mrs. E. F.....	131, 133, 146, 151, 156, 246, 253, 283
Porteous, James S.....	82, 131, 301, 309
Porteous, Mrs. W. N.....	286
Prentiss, A. G.....	61, 131
Publication, Board of.....	126

Ramsey, Mrs. B. C.....	28, 140, 165
Reid, A. M.....	41, 52
Rice, Rev. Daniel.....	50

Riheldaffer, Rev. J. G.....	2, 5, 14, 18, 281
Riverside Chapel.....	93
Superintendents of.....	332
Rockey, Mrs. Ann.....	225
Rodgers, W. F.....	91
Rodgers, Mrs. W. F.....	146, 155
Seventh Street Church—Begun .....	49
—Corner Stone Laid.....	50
—Dedicated .....	54
—Burned .....	62
Sittings in Church, Regulation of.....	334
Sabbath Schools.....	125
Superintendents of.....	331
Sample, Rev. Robert F...4, 20, 40, 63, 73, 78, 109, 138, 180, 192,	
197, 201, 210, 250, 286.	
Installation of.....	21
Resignation of.....	57
Sammis, T. A.....	92, 101, 285
Schucknecht, Mrs. M. F.....	149, 153
Sedgewick, Charles S'.....	68
Shiloh Presbyterian Church.....	96, 98
Shryock, Mrs. Harriet.....	160, 263
Shulean, Miss N. S.....	148, 247
Sidle, H. G.....	40, 52, 59, 92
Sidle, Mrs. H. G.....	136, 250
Sidle, J. K.....	52
Sidle, Mrs. Margaret B. (J. K.).....	14, 224, 226, 249
Skiles, Mrs. Isaac.....	150
Smith, C. V.....	102
Smith, Miss Ann.....	254
Smith, Mrs. Charles.....	237
Smith, J. Edward.....	102
Smith, Mrs. B. W.....	144, 245
Social Circle, The Westminster.....	162, 254

Steele, Gaylord.....	168
Steele, J. A.....	186, 285
Stelzle, Rev. Charles.....	121
Sterratt, Rev. J.....	3
Stewart, Rev. Daniel.....	50, 69
Stewart Memorial Presbyterian Church.....	96
Stimson, Rev. H. A.....	50
Strong, Rev. Robert.. 15, 16, 108, 126, 127, 180, 190, 201, 228, 233,	
Installed .....	15
Resigned .....	18
Stough, Mrs. Mary.....	229, 249
Stuart, Mrs. Mary.....	94
Tenney, William M..... 57, 59, 68, 76, 92, 96, 130, 209, 214, 307	
Tenney, Mrs. William M.....	143, 150, 151, 155, 252
Terry, Mrs. LuElla H.....	147, 151, 152, 253
Thayer, Rev. Charles..... 2, 9, 176, 185, 280, 281, 285	
Thomas, John W.....	285
Thompson, Charles T.. 57, 59, 61, 63, 72, 78, 82, 84, 92, 93, 96,	
130, 173, 178, 187, 285, 301.	
Thompson, Mrs. Charles T.....	163, 255, 307
Thompson, L. K.....	102, 131, 309
Tomlinson, R. B., Jr.....	131, 285, 301, 309
Torrance, Ell.....	96
Tousley, O. V.....	31, 52, 129, 305
Trustees of Church—First Election.....	6
—Roll of.....	330
—Present Board.....	325
Tucker, Charles B.....	285
Twelfth Street Church—Begun.....	68
—Corner stone laid.....	69
—Occupied .....	77
—Dedicated .....	77
Van Anda, Rev. C. A.....	51
VanCleve, Mrs. Charlotte O.....	141

Vanderburgh, Charles E.....	16, 40, 45, 101, 127, 129, 249, 304
Vanderburgh Memorial Church.....	91
Van Tuyl, C. W.....	171, 285
Varney, Miss Eliza.....	28, 235
Wolford, Miss Etta.....	224
Wolford, Mrs. Peter.....	224
Wagner, D. R.....	323
Wagner, Mrs. D. R.....	253
Wagner, H. W.....	49, 52, 207, 235, 237, 249
Wagner, Mrs. H. W.....	207, 234, 238, 249, 251
Walker, Mrs. Noah.....	224
Walker, Noah.....	226
Walker, Mrs. John.....	224
Walker, John.....	226
Ward, Rev. W. S.....	123
Ware, E. K.....	45
Weir, Mrs. H. S.....	155, 260
Weld, Rev. Benjamin R.....	123
Weld, Miss Helen.....	273
Wesley, M. E. Church.....	63
Westminster Fellowship.....	172
Whitmore, Mrs. E. E.....	144, 199, 245
Whitney, Rev. J. C.....	96
Williams, Joseph C.....	222, 302
Williams, Mrs. Joseph C.....	5, 125, 222, 224, 226
Williams, Miss E. M.....	5, 125
Williams, Mrs. John G.....	224
Williams, Joshua .....	129, 207, 221, 232, 235, 248, 303, 304
Williams, Miss Alice.....	224
Williams, Louis H.....	5, 9, 45, 46, 125, 221, 282
Williams, Mrs. Louis H.....	5, 125, 224, 226
Williams, Samuel M.....	45, 101, 129, 302
Williams, Mrs. E. S.....	144, 240, 276
Williams, Stephen B.....	61

Wilson, Eugene M.....	6, 48, 126, 135, 226
Wilson, Mrs. E. B.....	150
Winston, Mrs. W. O.....	307
Winston, Mrs. S. P. B.....	249
Wishard, George W.....	285
Woman's Foreign Missionary Society.....	138
Missionaries Aid Society.....	144, 240
Woman's Home Missionary Society.....	146
Woman's Sewing Society.....	133
Woodhrull, S. C.....	171
Woodruff, H. S.....	176
Woods, Rev. H. C.....	50
Young Men's Christian Association.....	64







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